

To the moste vertuous Ladie and Fol.

moste gracious Quene Katherine late wife to the moste noble kyng Henry the eight of moste famous memorie deceased, Nicholas Udall your highnesse moste humble seruaunt wisheth health, and all prosperitee in Christ.



When I consider most gracious Quene Katherine, the great nymbre of noble women in this our time and countrey of Englande, not onely geurn to the studie of humaine sciences and of straunge tongues, but also so throughe experte in holy scriptures, that they are hable to compare with the best wytters as well in endictyng and pennynge of godlye and fruitfull treatises to the instructiō and edifyng of whole realmes

in the knowlege of god, as also in translating good booke out of Latine or Greke into Englishe for the vse and commoditie of suche as are rude and ignorant of the sayd tongues. I cannot but thynke and esteeme the famous learned Antiquitee so ferre behynd these tymes, that there cannot iustlye be made any comparisō betwene them. Cornelia a noble matrone of Rome throughe long conuersacion and continuance with her learned housebande, was in proceesse of tyme so well leaured & so eloquent that himselfe was the chiefe & principall instructrice and byngger vp of hir two sonnes Caius Gracchus, and Tiberius Gracchus in all their learning, and made thesame at length so kyne, that they yet to this daye remayne registred in the nymbre of the absolute and perfect Oratours of olde tyme. We reade of one Cinelia in Rome a woman so well spoken & so fine of tongue, that beyng on a tyme indicted and arraigned of a greivous offence, she so wittily, so pithely, and with suche grace made answer for herselfe: that at the whole bench & Courte than present iudged her for yntire respect of her eloquence and witte in that present perill and leopordie there shewed, worthy by the whole consentes & sentences to be quit and discharged of the law for that crime. Hortensia the daughter of Quintus Hortensius, & brought vp continually fro hir cradle and tender infancy in the house and compaignie of suche a noble Oratour, came at length so nere to the perfect eloquence of her father, that she was hable in publique hearyng to make oracions, and thesame of so pithy & softe, that whete the noble women of Rome were on a tyme sozr taxed to departe with their golde & Jewels towarde certayne necessarie charges of that comon weale: Hortensia came before the commissioners to speake in the behalfe of the matrones, & with her exquisite talke obtained a mitigation almoste of the wholle taxe whiche the sellours had afore agreed vpon, and appoynted vnto the women to contribute.

These examplis of eloquence in women, lyke as they are but verie fewe in nymbre, so are they thynges of no suche highe excellencie to be marvelled at. for what great matter of wonder is it that among so many thousandes there or fewer should be founde hable to speake before a iudge in open audiente: or what straunge case is it to be reputed, if some one or two women haue ben found wittie or learned in the Latine tongue beyng their owne native language which euery carter and handicrafter man than spake, though not al thing so

flantly as the learned men and Oratours byd: what high matter of praise and commendacion is it, if a few woemen beyng either wiuers oz daughters to excellent fine Latine men, could in continuance of a great manye yeares speake Latine well: Yet are these woemen specially choyced in hytories as notable, yea and syngulare exampples worthy perpetuall fame and memozye for theire witte, learnyng, and eloquence. After these heathens, Hierome in his Epistles wyteth speciall hygh praeses and commendacions of Custochium the mother, Paula the daughter, and Blesilla the daughters daughter: of whiche euery one were passyng well sene not onely in holy scriptures, but also in Latyne, Speke and Hebrwe: whiche toungues they learned exactly in a veray shorte tyme, & excelled in thesame. The like testimony he giveth of Marcella a veray noble woman in Rome, whome he reporteth to had in his tyme so well profited in the knowlege of holy scriptures, that after his departure from Rome, yf there were any doubtfull question oz any poynte of difficultie concernyng scripture: all folkes woulde resorte to hir as to a iudge hable and also sufficient to decise any matter of controuersie oz ambiguitie that happened among them. But this knowlege extended no fether then to theire priuate edifyng of theyr owne selues with a very fewe others, and thesame in suche places where Latine was their mother tounge and their natue language. But nowe in this gracious and blissefull tyme of knowelage, in which it hath pleased almighty god to reuele and shewe abrode the light of his moste holy ghospell: what a numbere is there of noble woemen (especially here in this realme of Englande,) yea and howe many in the yeares of tender virginitee, not onely a well sene and as familiarly traded in the Latine and Speke toungues, as in their owne mother language: but also bothe in all kyndes of prophane literature, and liberall artes exactly stuoped and exercised, and in the holy scriptures and Theologie so ripe, that they are able aptely, cunningly, and with muche grace eether to endite oz translate into the vulgare tounge for the publique instructiō and edifyng of the vblearned multitude. Neyther is it nowe any straunge thyng to heare ientlewoemen in stede of mooste vayne communiscation aboute the moone shynyng in the water, to vse graue and substanciall talke in Speke oz Latine with their housebandes of godly matters. It is nowe no newes in Englande to see young dampsels in nobles houses and in the Courtes of prynces, in stede of cardes and other instrumentes of idle trisleyng to haue continually in theyr handes eether Psalmes, Psalms, and other deuoute medytacyons, oz els Pauls epistles oz some booke of holy Scripture matters, and as famylarly both to reade oz reason therof in Speke, Latine, Freuche, oz Italian, as in Englishe. It is nowe a common thyng to see yong virgins so nonzeled and trayned in the studie of letters, & they willingly set al other vayne pastimes at naught for learynges sake. It is nowe no newes at all to see Quenes and Ladies of mooste high estate and progenie, in stede of Courtly dalliance, to embrace vertuous exercises of readyng and wytyng, & with mooste earnest studie both early and late to applye themselves to the acquiryng of knowlage aswell in all other liberall artes and disciplynes, as also mooste specially of God and his mooste holy worde, wherunto all christen folkes, (of what estate oz degree so euer they be,) ought to the uttermoste of theire possible powers mooste principally and mooste earnestly themselves to geue & dedicate. But what a great cause of publique reioycyng (o lord) maye it be, & in this tyme of Christs haruest, euery good bodye most busily applying the

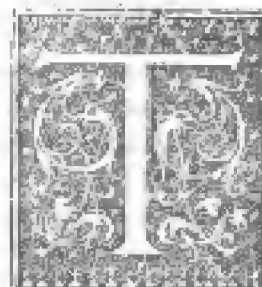
woyke

worke of his vocaciō towards the hewing the lordes coine, some by enforc-
 ing the yowth, some by teachyng scholes, some by preaching to their simple
 flockes, some by godly inducing of their families, some by wytyng good and
 godly treatises for the edifying of suche as are willing to reade, and some by
 translating good booke out of straunge tongues into our vulgare language
 for the helpe of the vylearned: the most noble women of bloude and estate
 of all, are no lesse diligent travaillours then the best, (in any of the aboue na-
 med offices mete for their sexe,) ne take any manner shewe or disdaine in y^e la-
 bour of braving this harvest home, to be loyned as yoke felowes with infe-
 rior persons of most low degree & condition. how happie art y^e, o Englad, for
 whose behoufe and edifying in Chyriste, Quenes and Princelless spare not ne-
 ceasse with all earnest endeuour and sedulitee to spende theyr tyme, their wit-
 tes, theyr substance, and also their bodies. And in this behalfe lyke as to
 your highnesse, moste noble Quene Katherine, aswel for composing and setting
 forth many godly psalmes and diuerse other contemplatiue meditations, as
 also for causyng these paraphrases of the moste famous clerke and moste godly
 wyter Erasmus of Rotterdā to bee translated into our vulgare language,
 Englande can neuer bee able to render thanks sufficiente: so maye it neuer
 be able (as her desertes requyre) enough to prayse and magnifie the moste no-
 ble, the moste vertuous, the moste wittye, and the moste studious Ladye Ma-
 rtyes Grace, daughter of the late moste puissant and moste victorizous kyng
 Henry the eyght of moste famous memorie, and moste derely beloued spousur
 to the kyng our soueraygne lord that now is, it maye neuer bee able (I saye)
 enough to prayse and magnifie her Grace for takyng suche great studie, paine
 & travaill in translating this paraphrase of the said Erasmus vpon the gospel
 of Iohn at your highnesse speciall contemplacion, as a numbrye of right wel
 leaured men would bothe haue made courteisie at, & also would haue brought
 to worse frame in the doyng. O how greatly maye we all glozy in suche a pier-
 lesse floure of virginitee as her Grace is: who in the middes of Courtly de-
 lices, and emiddes the enticementes of woorldly vanitees, hath by her owne
 choice and election so vertuously, and so fructefully passed her tender yowth,
 that to the publique comforte and gladfull reioycyng whiche at her byrth she
 brought to all Englande: she doeth nowe also conferre vnto the same the vn-
 estimable benefite of furthering bothe vs and our posteritee in the knowlage
 of Goddes worde, and to the more clere vnderstandyng of Chyristes gospel. O
 royall exercise in dede of virginly educaciō. O vnestimable and precious fruite
 of maydenly studies. O noble successe of pryncerly spendyng the tyme, especial-
 ly in a womā. O zeile of prouokynge Gods glozy worthy immortalitee of fame
 and renoume. For what coulde be a more manifeste argumēte of myndyng
 the publique benefite of her countrey, what coulde be a more euident proue of
 her will and desyre to dooe good to her fathers moste derebeloued subiectes,
 what coulde bee a more playne declaracion of her moste constaunt purpose to
 promote Goddes worde, and the free grace of his gospel: then so effectually
 to prosecute the worke of translating which she had begonne, that whan she
 had with ouer peynfull studie and labour of wytyng cast her weake body in
 a grievous and long sickenesse, yet to the intent the diligent Englyshe people
 shoulde not bee defrauded of the benefite entended and ment vnto them: she
 committed the same worke to Maister Franciske Walter doctour in the fa-
 cultee of diuinitee with all selectiter and expedition to bee finished and made

complete. That in case the kynges maiesties moste royall commaundement
by his moste godly iniunctions expessed, declared, and published, (that the
sayed Paraphrases shoulde within certayne monethes bee sette forth to the
Clerkes and people of this Realme of Englande) hadde not so preuented her
grace, but that she might estones haue put her stile to the polishing thereof:
where it is nowe already beyare absolute and perfect, it would than among
the rude and homely dooynges of me and such as I am, none otherwise haue
glittered, then clothe of golde enpowdered among patches of cāuelle, or perles
and Diamoundes among pebblestones. But in the meane time, to what lear-
ned man maye not the sedulitee of suche a noble pryncesse bee a spurre and pro-
uocation to employe the talēte of his learning and knowlage to the publique
use and commoditee of his countrey? To whom maye not thys moste notable
example of so vertuous a Lady bee an occasion to shake of all sluggishenesse,
and to yeld vnto the common weale of Englande some condigne fruite of his
 studie and learning? To what idle loiterer maye not this moost excellent acte
of a kynges daughter and the same a kynges sister bee a shame, and reproche
of negligence? To what persones (be they neuer so ignorant or careless-
ned) maye not this moost earnest zeale of a pryncesse of suche highe estate, bee an
effectuall prouocation & encouragynge to haue good mynde and wyll to reade,
heare, and embrace this deuout and catholike Paraphrase so plainly and sensi-
bly translated, and so graciously by her offered, and (as ye would saie) put in
all folkes handes to bee made familiar vnto them? Beseechynge therfore al-
mighty god ꝑ it maye in ꝑ hartes of al good Englyshe people take no lesse place,
ne worthe any other effect of godly knowleage and innocent liuing, then your
hignesse in procurynge these translations, and the said Ladye Maries grace ou-
her partle also haue ment it: I shall seemleablye be a continuall petitioner to
his deuine Maiestee, long yeres to preserve both your estates: you, to the pro-
curing of many such good translations for the edifying of simple people in Chri-
stes discipline, and her to the doing of many like actes for the publique utilitee
of vs al, wherby ye maye bothe of you attayne in this worlde condigne
fame and renoume with perpetuall memoire among men, and after
this lyfe a crowne of immortall gloire and blisse in heauen eter-
nally there to raigne with Christ and his holy Ang-
gels. Amen.

To the moste renoumed Prynce/ Fo.iii.

Ferdinando Archduke of Austriege, and brother
to Charles the first, the Emperour of the Romaynes,
Erasmus of Roterdam wisheth
health.



The last yere, moste gracious pynce Ferdinando, I tooke
on hande to wyte a paraphrase vpon the gospell of saint
Mathewe, moze at the vrgent request of the moste reue-
rende Lorde Mathew, Cardinall of Prune, then of
myne owne mynde, partly because the great excellencie of
the woorde by a certayne reuerente feare withdrew my
minde from medling therewithall, partly also forasmuche
as there was besides this, many and sundry difficultes,
the whiche might abasse my weakenesse (whiche did acknowledge his owne
inhabilitie) from medlyng with a treatise so farre aboue my power, so that me
thought I was utterly dispatched of all suche kynde of wytyng: yet all this
notwithstandyng I am compelled (I cannot tell how) after the same sorte to
declare the gospell of saint Iohn, partly by the successe of my former bolde
enterpryse, partly by the auctoritie of certayne noble personages, whose desier
if I should not satiffie, I might be thought very unkynde, and wicked also yf
I should disobey their commandementes: yet was it not unknowne unto me
how muche moze full of godly maiestie this present gospell was, the whiche
for the moste parte doeth reuall in the declaracion of suche secrete misteries,
as vnto the nature of God doeth appertaine, and the wonderfull copulacion
of the sayed nature vnto ours by his incarnation. For what is he that came
by very imaginaciō, compile how that God the father, being without begin-
ning, doeth continually beget God the sonne: into whom the begetter doeth so
wholy powze out himself, that yet thereby he is nothyng diminished, of whō
also the sayed sonne is after suche wyse borne, that yet thereby he is nothyng
secluded: againe how that from them bothe, the holy ghoste doeth so procede,
that there continueth a perfite copulacion of one nature emōgst them, without
any confusion of the distincte propriete in persons: who can by witte atteyne
to knowe by what coniunction the omnipotent and unspeakable nature by
incarnation, did couple mannes nature vnto hys: so that the selfsame whiche
rue moze had bene very God of the lyuyng God begotten, was also very man
borne of the virgin Marie: In the declaracion of suche matters, in the whiche
oftentymes the bare transposyng of one woorde is an haynous offence, what
libertie can a paraphrase haue? Aboue all this I did perceyue that I muste
go, if I did prosecute my purpose, ouer places incumbered with many and sun-
dry difficultes: hedged and ditched, parted and diuided with fuddes, and gul-
fes, ouer the whiche it should not be possible to passe by reason of thickets, and
standyng moates. For there is none of all the gospels that hath eyther moze
moze harde, questions to be solued, either in whom moze vehement studie hath
been bestowed of the old and excellent autours, finallye in whose exposition
the interpreters do moze vary and dissent, the whiche verilye I do not thinke
miste to be imputed to their dulnesse or lacke of learnyng, but either to the ob-

A Na.iii. sentitie

The p̄face of Erasmus vnto his

fourthie of the stile, or elles to þ̄ diſſuſenes of thinges conteyned therein. There
 were beſides theſe, other peculiar difficulties in the ſayed matter, becauſe that
 all the wordes which the Euangelists doeth attribute vnto Chriſt, are intricate
 with enigmaticall queſtions, the whiche if a man ſhould expreſſe in wyſe of a
 paraphraſe, ſuche thinges wil not agree with their anſwer, þ̄ did not perceiue
 to what purpoſe Chriſt did ſpeake ſo. For many thynges be ſpoken of Chriſt,
 after ſuche a ſorte, that he knewe well that they neither could, neither woulde
 he that they ſhould be perceyued vntill the concluſion of the thyng dyd declare
 his ſaying: Furthermore in ſumme as it is the office of a Paraphraſe to ex-
 preſſe that thyng that is briefly ſpoke, and in few wordes couched, with moze
 copy & plenty of wordes, I could not obſerue þ̄ due meaſure of tyme. For where
 as it is read that our lord did kepe his mowndy vpon the night tyme with his
 diſciples, & at the ſayed tyme to haue waſhed their feete, yet after theſame man-
 dy he had ſo long communicatiō with his diſciples, that it maye be thoughte a
 wonder that he had tyme to ſpeake ſo many wordes, namelye ſaying that the
 wordes of the other Euangelists do declare that manye other thynges alſo
 wer both ſayed and doon by hym theſame night: wherefore deuine meaſure in
 tyme could not be obſerued of me, which ſhould declare at large all the ſayed
 thynges with moze copy & plenty of wordes. Finallye this Euangelist hath a
 certayne peculiar kynd of ſtile of his own. For he doth knit his ſtile as though
 it wer ring and ring toyned & linked together, ſometime with contrary mēbres,
 ſumtime with like, ſumtime with one ſelfe thyng ſūdy tymes repeted, ſo that
 a paraphraſe is not able to expreſſe ſuche pleaſaunt elegance of his ſtile: I
 meane ſuche places as this: *In principio erat verbum, & verbum erat apud deum, & deus es-
 rat verbum.* In the begynnyng was the worde, and the worde was with God: &
 God was the worde. In theſe .iii. places worde after worde, & God after God,
 is pleaſauntly repeted. And by and by repetyng agayn the beginning, he conclu-
 deeth the ſentence. *Hoc erat in principio apud Deum.* Theſame was in the beginning
 with God: & again: *Omnia per ipſum facta ſunt, & ſine ipſo factum eſt nihil.* Al thynges wer
 made by theſame, & without theſame was nothing made þ̄ was made. *Quod
 factum eſt in ipſo vita erat, & vita erat lux hominibz, & lux in tenebris lucet, & tenebre eam non com-
 preheuſerunt.* In him was the life, & the life was þ̄ light of men, and the lighte ſhi-
 neth in derkenes, and the derkenes, did not cōprehend it. In theſe it doeth ap-
 peare how that euery membe of the ſentence doeth alwaye repte the former,
 ſo that the ende of the former beghineth the latter: & ſuche a ſpke thyng may be
 perceyued here, as the Greke Echo is wōt to repreſent: but as touchyng theſe
 chynges, ſumthyng haue I ſpoken in the argumentes of the Euangelists gos-
 pels and Epistles. This peculiar grace and elegaunce of ſpeche, I perceiued
 well could haue no place in my paraphraſe. Therefore although I did perceiue
 theſe and many other like difficulties, yet I toke vpon me this buiſe piece of
 worke, ſaying that ſo many & noble men did by theyr exhortacion, encourage
 me thereto, & by auctoritie enforce me: ſpecially becauſe the good ſuccelle of my
 former deuotie and obedience, rather than any preſumpcion dyd bolden me to
 theſame. For I had not onely good ſuccelle ſoſmuch as the gentill reader
 for my trauaile and paynes doeth thanke me, but alſo ſoſmuch as Charles
 (of al Emperours þ̄ for this eight hundredth yeres hath reigned in this world,
 both of moſte puiſſance, if we beholde his large dominion, and alſo the moſte
 vertuous, if we conſider beſides his other very impetiall qualities, his ſeruet
affection

affection and zeale towardes religion and godlynes) hath this my paynes (for vnto hym I did dedicate it) not only by countenance and wordes, but also by letters both full honorably and lowingly wyrtten, certiffed me that it was moſt thankfully accepted of his grace, wherupn me thought it conuenient that ſeing Whereto was to the Emperour Charles dedicate and preſented: Iohn ſhould be vnto Ferdinando, the other and ſecond Charles, dedicate. And plainly good hope doeth greatly comfort my minde, promiſing me that it ſhal come to paſſe, that lyke as my ſozmer labour by Charles good fauour did well procede, & had good ſucceſſe, ſo ſhal this my preſent endeuour by the gracious fauour of Ferdinando, procede & haue lucky ſucceſſe. Theſe be two names in our tyme moſt fortunate, & couple of brethren in theſe daies moſt lucky. Neither is it to be doubted, think I, but y^e the fauour of God will proſperouſly ſet forth the goodly purpoſe of ſuche ſo godly diſpoſed princes. For a man maye (as I thinke) haue a good opinion in them, in whom beeing yet of tender age the excellent fruit of vertu doeth ſatify y^e great expectation, the whiche (if I might ſo call it) the blaiſing tender age did put vs in comfort of. For in your very chyldage, there appered in you a certayne ſtrange and meruelous towardnes of ſuche prouidentie, moderaciō, mekenes, integritie, deuotion and godlines, that euery mā did hope that your grace woulde be a wonderfull excellent prince in euery condition perſeuerant and abſolute. And now as touchyng the publike hope, that al the whole world hath conceiued of you, like as hitherto you haue not fruſtrated it, ſo haue you brought to paſſe that now when you be come to the age of more diſcretion, it doeth appere that you will not only content and fulfill the ſayde hope and expectation, but alſo the deſire of all men to the very moſte. Whiche treatiſe of a Chriſtian Prince, ſuche as it was, for many dayes agoe when ye were a young man, you cauſed all ſtudious perſons to lyke, in as muche as ye byd vouchſafe to reade it. And this preſent worke dedicate vnto your graces name, you ſhall likewiſe cauſe to be liked, ſeing that of all y^e ſigme in our tyme you be the ſource, and for manyfold conſideracions vnto all the worlde moſt dearly beloved, neyther ſhall ye ſo do eyther to aduance your gloire and renowne, eyther to procure me any benefit or commoditie, for neyther your noble eſtate, neyther ſuche a ſober and moderate nature doeth court or looke for the prayſe or commendacion of man, neyther my minde or fantaſie doeth ſeke any thyng els, then the fauour of Chriſte, but that thoſe for whoſe furtheraunce theſe paynes wer taken (and for all me in generall is my payne beſolued) more plentifully might haue comoditie ther by. For ſuch as of their owne nature be commendable, haue then eſpeciall profit and ſingular commoditie, when they ouercome all malice, and be thought worthy the fauour and commendacion of all men. To this preſent purpoſe maye your grace muche helpe, if you declare this my preſent worke compiled by my payne and ſtudie, ſo to haue bene not reſected of your graces maiesty. For it is not to be feared, I truſt, leſt your graces wiſdome geue credence vnto them, the whiche peradventure will ſaye when they ſhall vnderſtande a paraphraſe vpon the goſpel to be dedicate vnto prince Ferdinando, what ſhould a laze prince and a young manne do with the goſpel. And wil make cauillation & ſaye y^e I geue frogges wine, as the Scripture prouerbe ſpeaketh. As though it wer to be thought that only ſuche do preſent princes wth mete giſtes, y^e which bying vnto them booke wyrtten in barbarous toge, conteynyng matters of huntynge, bepyng of dogges, and hoxſes, of mu-

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giues for warre, yea a misfortune of dilling & carding. Surely I am in a contrary opinion: for I deeme that where the euangelical and heavenly philosophie, is thought to be to all, of the hyghest, lowest, and myddel estate; wonderfull profitable, yet it is to none more necessarie, then to the supreme heades & powres of the world. For the more weight, charge, and burden, that they susteyne, the more dangerous the skyme is, that appereth vnto them: for to calme and assuage, the more manifold occasions they haue whereby good wottes well inclined by nature, and well instructed by education, maye be matted and corrupted, so muche the more it is seming that they shoulde be instructed and taught more diligently then the reste, with the moste godly and infallible preceptes of holy doctrine: for suche cannot offende withoute the great damage of the whole world. It is the peculiar office of the prelates to nourish & people with plentifull and abundant foode of the euangelical doctrine. For the which cause they be called pastors and herdes in scripture. I graunt all these to be true. Yet the poet Homer of the moste commendable christian authors is commended, & not vnworthily, because he calleth a kyng. a herd ouer his people: how muche more then is it mete & this name & title agree with euery christia p̄nce. A p̄nce doeth not preache & teache the gospel, but he doeth obserue, practise, & fulfill it, & yet doeth he after a sort teache it, whosoer doeth hepe & obserue it. But how can he fulfill it if he knowe it not: how shall he knowe it, except by diligent and frequent readyng he peruse it, except with a great studie he profoundly p̄nt it in his memoire: whom becometh more steadfaste to beleue & the celestial king is gouernour of this world, vnto whom nothing is unknowne, whose eyes no man can deceyue, whose power no man can resist, who shall iudge every man accordyng to his merites, then the supreme powres, whiche by reason of their power do feare no man, and can if they list easlye deceyue whome they list: whiche if they trespasse any thyng, be not cited to appere at any mortall mans consistory, but be commended also cōstymes for their misdeedes. In whose myndes ought it to be more depely grauen that after this present lyfe (wherof the kynges themselves haue no assurance, no not as muche as of an houre, and which no man can cōtreyne long) there is to come another life, that neuer shall haue ende: in the whiche indifferentlye without respecte of estate, or dignitie, (saung that the straiter iudgement shall be to them, straiter accōt that they make, & which in this world hath surmounted other in coume office, and auctoritie) Ieuery man shall by the sentence of the moste righteous & iust iudge (whose iudgement no man shall escape) reape & craipe of that, which he hath sowne in this present life, neither shall anye scape but that either for his good dedes he shall receyue the crowne of eternal glory and blisse, or els for his offences be committed to everlasting fire: in whose myndes (I say) is it more necessarie this thing to be depely infixed then theirs, whom all kynd of prosperitie and flatterye of man, doeth prouoke both to set their affiance in thynges present, and to forget what is hereafter to come. In whose memoire is it requisite more depely to be p̄nted, that Christe hath plainely thertened vs in these wordes, (vnto be to the rich, & the high powres of this world, which hath their comfort in this world) than in theirs which haue plenty, and store of all suche thynges, whereby mans minde is corrupt & degenerate. In whose eares is it more cōuenient diligently to be heare that euery man ought warily to bestowe his talent whiche the lord hath committed vnto him, in the waye of blisse, for the

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the lordes aduantage, and will call euery man to make accompte thereof, then theirs whiche by reason of their power committed vnto them by God, may at their pleasure, either profit most, or disprofit most in this world: who ought more assuredly to belue that all men be they neuer so puissant & in high auctoritie, can of themselves do nothing, & that all thynges that be good & commendable, do come of God, of whom all thynges ought to be desired, that maye by christian petition lawfully be desired, and that vnto him the whole glory and prayse of all that we prosperously do in our affaires, ought only to be ascribed and ascribed, then they to whom the world doeth commende and magnifie by reason they haue such thynges as Christ taught should be despised: who because of certaine paine fantasticall apparence shadowes of thynges & seeme commendable, & haue forte doth in manner regard and worship as goddes: who ought more theowly to be perswaded & sterne is hated of God, that iniurie ought not to be reuenged by iniury, & nothing is more commendable the peace, nothing more acceptable to God then meekenes & clemencie, then such whom so much busyness dayly doeth prouoke to vniuerses, to warre, & reuenging of displeasures: In whose mind ought it more depely be printed, that neyther for desire of life, neither feare of death, it is lawfull to swaue from honesty, & in this present life no man ought to loke for to be rewarded for his merites & desertes, seing that in the next world no man shall be defrauded of his due reward, then in the mindes of princes, whom so many prouocations, so much troublefome busyness, so many occasions doeth oft and many tymes intise & allure to dishonour: Euelly such a minde vpon which & general felicitie or miserie of the whole world doeth depende, ought with weightie & profound perswasions of philosophy be armed: wherby it may hrightly & nothing thinking, preserue against all the policies and engines of this world: but such doctrine whiche doeth so peple the minde that it be not tossed by the waues and surges of fortune, and worldly busyness, no otherwyse then the balans dothe staye the shippes in tyme of tempest, can neither more conveniently, neither of more effectiue veritie, neyther yet of more efficacie and power be collected out of any other woorde, then the gospell of God. If & profane princes, soasmuch as they must commonly trauaile in worldly affaires, & in aurance of publique tranquillite and rest, cannot alwayes obserue such thynges as they perceiue, & iudge to be most conuenient to be kepte & obserued, yet at the least if the euangelical doctrine be profoundly rooted in them, they shall be able to do this that soasmuch as lieth in them to do, they shall alwaye endeuoure themselves to appoche nigh vnto & persoumaunce of Christes preceptes, and litle or nothing swaue from theyruarke. This thing as we desire that it may appere in all such as be gouernours of this world, so moste gracious Prince Ferdinando, we greatly hope to se it in you, whome we haue knowne from your childeage hitherto, to haue been maruelously geue to the reading of the gospell: for you were not wont, whyle the priest is at service, to spende your tyme either in superstitious hum of praises, or rather boresome sagling as the moste parte of nobilitie doth, but so ouer the testament, & generally to see what the epistle & gospel of that day doeth instructe & exhoite you to do. Neyther do we doubt but that this example of your childeage, you haue muche increased by increase of age. Neyther do we mistrust but that in tyme to cum in euery place, many other will folowe this your example. For like as an infection of vice taken at the

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example of men of estate, doeth speedely crepe vnto many: euen so the example of vertu, if it haue his beginning of renowned persons, wil soone be wel lyked of all men. In what estimation the worde of God was had in old tyme, may evidently appere by those rites and ceremonies as yet be vsed in the church, lesse vnto vs of old antiquitie. The booke is adorne with gold, with precious stones, reserued & laid vp devoutly embgitt w̄t reuel. It is not brought forth ne caried in without great reuerence. The gospeller desireth licence of hym that doeth execute, that he maye rede and pronounce it. After that, there is caused an holy perfume by censyng of frankincense, of incense, the droppynge of mirrha, of mirrha it selfe, and of the powder of the herbe galbanum. The fore-head and brest hath the signe of the crosse made vpon them, glozpe is geuen to the lord downe to the ground, euery man ariseth and standeth bolte vpright, the heades be bare, the eares attentife, the eyes full of reuerence. At the name of Iesus as oft as it is mentioned, the knees be bowed downe to the ground, after all this with great reuerence he hoideh the booke before his brest, and carieth it about, euery man doeth kisse it, and at the laste it is reuerently laied vp amongst the reliques. What other thing doeth these ceremonies meane, or put vs in remembrance of, than w̄ nothing ought of ch̄stian men to be more regarded, more detely brioued, more reuerently handled then that celestall doctrine, whiche Ch̄ist hath preached vnto all persons: the whiche for so many hundred yeres ago, the consent of the whole world hath allowed, the whiche against this world, and the p̄sence thereof, maketh vs to p̄uaile: but like as worthely the vain and misordred deuotion of the Jewes is reprobued, whiche Jewes doo great reuerence vnto the booke of their lawe the olde testament, in laying pure and cleane clothes vnder it, kneeling downe to it, and worshipping it, not once touchyng it, but with cleane and undefiled handes, (where as such thinges as their lawe doeth chiefly teache them, they wickedly contemne and despyse) so it is to be p̄ceyured of vs, that we be not as vndeuous in keeping and fulfilling the ghospel, as we be superstitious and scrupulous obseruers of the rites and ceremonies. . . . For what doeth it auayle to haue the booke adorne with Iuoye, siluer, golde, and silk, if our lyuing be polluted and infected with such vice as the ghospel doeth so straptely forbide: if our soule be decked with no vertue accordyng to the ghospel: what can the booke auayle vs bozne before our here, if the doctrine of it be not in our herte and mynde: what seruice doeth the perfume and odour caused by censyng, if that his doctrine be contemned, if our lyuyng haue a dayly p̄sident sauer: what the better be we to bowe downe our necke to the booke, if our lustes obstinately and with wise neckes repine at his p̄ceptes: what doeth it profit and auayle vs to cysse bp, and to stand bare headed, if al our whole life be suche that it declare openly that we despise the doctrine of the ghospel: howe dare ye be so bolde as to kisse the booke that the ghospel is in, the whiche beeyng subject to lecherie, to avarice, to ambition, to sensualitie, and yre, do defile and dishonour the admonitions of the ghospel: howe dare ye kysse the booke that teacheth nothyng but peace, but mekenesse, and charite, the whiche dyspyllyng Ch̄istles doctrine is wholly consumed with enuie, replenished with hatred, boyled in anger, inflamed with desire to bee reuenged, furious and madde against his neyghbour, the whiche also (so his mynde maye bee satisfied, sozareth not by wood battayle to set all the world by the eares together: howe

how dare he be so impudent as to embrace and worshipp this holie booke, the whiche in all kind of liuing and conuersacion is biterly geuen and married vnto this world, whiche as a mortall enemy, the doctrine of the gospel doeth detestate and abhorre: with cleane handes and verie reuerently we vse to touche the holy booke of the gospel, and with filthy myndes do we despise the preceptes of the gospel: why doe we not rather lay the to our hert: why do we not kisse them with minde and pure affection: why do we not here vnto down our neckes: Certain there be that harsh hanging about their necke, and carcieth about with them a part of S. Iohns gospel, as a remedie against diseases, and suche other heuy misfortunes. Why do not we rather beate aboute with vs the doctrine of the gospel in our mynde, the whiche maye remedie al disease of synne and vice: I do not discommend any ceremonies, I do not ralle vpon the deuotion of the simple peoples: but plainly, thus will these said thinges profit vs if we put in practyse that thyng whiche the visible signes putteth vs in remembrance of. If we be true christen men, that is to saye, yf we vnfainedly professe the doctrine of the gospel, let vs inwardly in our myndes practyse all suche thynges as in these signes is outwardly represented vnto vs. I haue heard saye that it is a fashion in some places that the prince shall at the gospel cyme stande holdyng a naked sworde in his hand, the rest layng their handes vpon the hyltes. How shall he defende the gospel with the sworde, whose mynde doeth hate the gospel, which is wholly affectionate vnto the vanities of this world, in whose opinion nothing is lesse regarded then the excellent precious prtie of the gospel, of whome nothing is more hated, then that whiche Christe taughte onely to bee coueted: he that poulet the people, that oppresseth the poore, that by warre defaceth all both good and badde, he that is the occasion of manyfolde calamities, for whose vaine glorie so muche mannes bloude is shedde, dooeth he, I saye, drawe his sworde to defende Christes ghospell withall: let hym first be made at one with the gospel, lette him rutte awaye his vicious and naughty appetites out of his mynde with the sworde of the gospel, and then yf he yste, lette hym drawe his sworde against the enemies of the gospel. But these thynges haue I spoken, mooste renoumed Prince, in the waye of aduertisement, without reproche of any person. I open the matter on eie. I reprehende no person: and the more boldely vnto your grace I wyte thus, because no hynde of suspicion at al, of any suche faulte or enuymie, can be suspected to be in you. There bee none, Bishoppes excepte, that of congruence ought to liue more after the gospel then Princes. But they oftentimes by simplicitie vnder an assemblaunce of deuotion be deceived. For by the perswasion of suche whiche be thought the veris professors of religion, they oftentimes esteeme it a point of great perfection, if they daily saie ouer their praies the which they cal their mattens, if they se a masse euery daye once. The whiche thinges as in a lay prince and a young man also, I graunt is a certain token a signe of a well disposed mind, yett be there many other thiges y which do more healtly appertayn to a christe princes office the these. For if he forsee that no stoppe of warre arise, that the publike libertie be not diminished ne violated, that the poore communitie bee not compelled to famishe, that no naughty officers be made and permitted, in my opinion he shall do a more acceptable seruice to God, then yf he should saie these praies, vi. petes together. Yett do I commend the said thinges if that whiche is more principall

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princlipall be couplid and ioyned thereto. But and if a p̄ince do suppose that he lacketh no portio of godly perfection, putting his confidence in the obseruacion of those thynges, setting a part suche thynges whiche do peculiarly appertain vnto a kynges office and dutie, plainly that is the confusion of all religiō, that is the subuersiō of the common welth: and they that geue suche counsell, do neither geue profitable noz holisome counsell for the p̄ince, neyther yet for his subiectes. It is a good dede to heare seruice, if thei be pure & do it: but how can I cum in pure life vnto the sacrifice doen in remembraunce of the true and highest p̄ince, the whiche for to redeme his seruantes bestowed his owne life, if through my fury, my vainglorie, and negligence, so many thousande men bee eyther beted or utterly perished. I thinke it not needfull to thewe that for the most part p̄inces be neuer at more leisure, neither lesse careful then when thei be at diuine seruice. What great thyng is it, if a p̄ince saye those p̄ayers at an houre prescribed therefore, whiche cannot haue sufficient tyme and leisure to order and dispose thallayres of a common wealth? A p̄ince shall pray inough at full, if he saye daily and recte from his heart the notable prayer of the wyse kyng Salomon. *Lord geue me wisdome and knowledge how to behaue myself vnto thy people.* Or the other p̄ayer muche lyke vnto thesame, the whiche the wyse man, as I remember, reciteth in the booke of wisdome. *Seie me wisdome whiche is euer about thy seate, that she maie be with me, and labour w me, that I may knowe what is acceptable in thy sighte, for she knoweth and vnderstandeth all thynges, and she shall leade me sobely in my woorkes, and p̄ferue me in her power: So shall my woorkes be acceptable, and then shall I gouerne thy people righteously, & be worthy to sitte in my fathers seate: who can haue knowledge of thy vnderstandyng and meanyng, except thou geue wisdom, and sende thy holy ghost from aboue, that the waies of them which are vpon earth, maye be refortified, that men may learne the thynges that are pleasant vnto the.* This wisdome that this most wise young mā desireth to haue, may a man chiefly fynde in the holy scripture, if a mā list vnfainedly and with a godly curiositie seeke to haue it. Otherwise, howe is it cum to passe that christen mens behauiour and maners partly be decayed into a conuersacion worse then the Gentiles or Ethnickes were, partly degenerated into a certaine Iudaical superstition, but by reason that the doctrine of the gospell hath not been had in regarde: notwithstanding to laye the very trueth, in all tymes there hath been euer sum, of whome the gospell hath been hadde in due honour and reuerence, yet neuerthelesse for this lower hundred yeres past, the liuely heate and frequencie therof, hath been greatly abated with the most part. Wherefore the more we ought to the uttermost of our power, endeuour our selues that euerye man for his parte do reuiue this same sparkle of heauenly fire agayn, the whiche the eternall veritie Iesus Christe our Lord hath sent down into the earth, wisshyng nothyng els but that it maye be frequently kindled and in great circuite to spreade it selfe abroad, and be set all on fier. In this our tyme when mans condicions be so corrupted and of so great defensions in opinions, wherby at this houre al thynges be confounded & out of order, whiche shall we rather seeke to haue redresse, then as S. Hilary doeth well admonishe vs, vnto the most pure fountayn and wellspring of holy scripture, wherof the moste pure and undefiled part be þe gospels: Neither oughte the gospel to be misliken of the supreme powers for this cause, as though it did

bid as sum saye, cause suche to be sedicious and disobedient, whose parte and due tie is to be obedient vnto their prynces: nay it rather profiteth princes in this popnte, insomuche as it doth teache them to execute the true offices of princes, and not to be tyrantes, and causeth the people moze gladlye to obeye euery good pryncce, and moze quietly to tollerate and beare with the bad. Finally the gospell is not to be blamed, if any man do not vse all of the best, that thing whiche of his nature is mozte excellent, and the very best. It is called the gospell of peace: reconciling god and vs to vnicie, and secondlye couplyng mutual loue and amitie betwene eche of vs together. If any man stumble at this stone, let hym blame hymself and not the gospell. There is no power that man hath, no policy, no conspiracy or coluzation together, that is able to vauy quicke & oppresse the veritie of the gospell, whiche mozte mightily setteth furth it self, when it is most greuously persecuted. But as touching these matters I feare me I haue heretofore spoken inough and to muche. Now that this paraphrase may with the moze fruite be red, after I haue spoken a worde or two of the euangelistes intent and purpose, I wyll make an ende. After that the lyfe and doctrine of our Lord Iesus Christ by thapostles preaching and the other Euangelistes wrytynges was spred at large ouer al þe worlde, the Euangelist S. Iohn whome Christ so notably loued, after all the other toke on hande to wryte this present gospell, not so muche for the intent to compile the hystorie of the gospell, as to make rehersall of certayne thynges omitted by the other euangelistes, because they seemed not vnwoorthy to be knowen: But the especial cause whye that he wroote this gospell, men suppose was to set forth & confirme the godhead of Christ against the heresie, whiche euen in those dayes (as euill woordes amongst good conyng) begun to spring, and namely against the heresie of the Cerinthians, and Ebionites, the which beside other erroneous doctrine, preached that Christ was nothing els but mā only: neither that he was in any wyse before he was borne of þe virgin Marie. Now it was very necessary that the worlde shoulde knowe and beleue Christe to be bothe very god, and very man: of whiche twoo, the former article doeth principally helpe to inflame the loue of man toward hym: for the better we knowe a thing, so the better wil we do loue it: secundarily it doth cause vs to haue moze feruent courage to folowe the steps of hym. For who wil attempt to folow & counterfayt þe thing which is doon of an aungel by a vision & apperaunce onely & not in verie dede & further: moze like as it is hard to obsetue þe thinges which he comaundeth, euen so the thynges be excellyng excellēt that he promiset: it was therefore requisite also, that his godhed shoulde not be vnknewen, to the intent þe we might haue confidence þe vndoubtedly would helpe his seruantes whom he after such sort did loue, neither wil defraude them of his promise, þe which is able with a becke to do what him list. The Euangelistes þe wroote before S. Iohn, made in maner no mention of the diuinitie of Christe. For I thinke this to be the wysedome which I. Paul vsed to speake amongst þe perfit, amongst the rest professing himself to knowe nothing els but Iesus Christ & him to be crucified. Whafore as then þe tyme did not suffer so inexplorable a misterie to be put in wryting to all mens knowlege, least it shoulde be had in derision of the wicked, because they could neither beleue it, neither vnderstand it. For in other matters also the old auncient auctours as oft as they make mentio of heavenly thynges, do vse to speake bothe very seldom and very reuerently thereof, deying moze copious in suche thynges

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thynges as doe moze profite and appertayne to godly liuyng. The Apostle s. John was conſtrayned therfore by the vndiscrete boldenes of the heretikes, moze plainly and euidently to affirme both the natures to be in Chyiſte, like as by the bolde p̄ſumption of the Arians, the catholyke fathers were inforced moze p̄ciſely to diſcuſſe certaine thynges as touching theſame matters wher as they would rather not haue medled wth the diſtinction of ſuche matters, whiche both doeth greatly paſſe the capacite of mannes wittes, and cannot be determined without great daunger and perill. But as for this matter not without conſideration it was reſerued for S. John ſo welbeloued of Chyiſt, and ſo well worthy, whome as he that is the well of all wyſedome byd ſoue aboute the reſte moze ſeruently, ſo it is to be beleued that theſame did moze p̄ciſely reuele and open certayn ſecretes and miſteries vnto hym (if I maye ſo cal hym) his ſo welbeloued deaſeling. Him therfore ſo deſely beloued of Chyiſt, let vs all profoundly and groundely vnderſtand, that we for our part may be the louers of Chyiſt. Well of this one thyng and no moze, I well put the reader to acknowledge, that in this preſent Paraphraſe I folowe the mynde of moſte allowed olde auctours, but not in every place, neither in every thyng: for they themſelues do often diſcent among themſelues, yet do I alway ſincerely and faithfulli, declare and bring forth that, the which me thinketh is the moſt true ſence & meanyng, for as muche as I byd perceiue that the olde auctours contendyng againſt the opinion of heretikes, haue w̄eſſed ſome places, ſome thyng violently to their purpoſe, yet it is not my mynde that any manne geue moze credence to this my Paraphraſe, then he would geue to a commentaſe, if I had w̄ypten one vpon it, notwithſtandyng a Paraphraſe is a kynde of a commentaſe. As for allegories in the whiche I perceiue the olde auctours to haue been very ſcrupuloſly and ſuperſticioſly diligente, haue I not medled wthal, but very ſeldome, neyther moze copioſly then me thought conuenient. Farewell redoubted p̄pnce, & with all your endeavour, ſanour and litte ſoozth the gloz of the goſpell, ſo almighty Chyiſt of his part graciouſly aſſiſt you in al your deſires.

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M.D.xciii.the.v.daye of
Januarye.



Iohn the Apostle whom Iesus toucht right well, being the soune of Zebedeus, and James the Apostles brother, whom after the Losse of death Herode had beheaded, wrote his gospel last of all yee, being desired there to by the byshops of Asia, both agaynst Cerinthus, and diuers other Hereticks, but principally agaynst the opinion of the Ebionites, whiche euen then arose, whiche Ebionites auaunte that Christe was not before wroght by reason wherof he was enioyned to shew men his diuine nature. Whelsoe that belydes this, there was another cause of his wyrtynge, because that when he had red the volumes of mattheu, Marke, and Luke, he well allowed the verite of the story, and affirmed that they had sayed the trouth, but had onely made their booke of one petes actes, in whiche after the imprisonment of Iohn, Christe suffered. Wherfore committing that petes actes, whiche were sufficiently entreated of al thies, he shewed suche thynges as were done before Iohn was imprisoned. Whiche thyng maye evidently appeare to such, as shall diligently reade the volumes of the four gospelis: the whiche thyng also bothe take awaye the disagreeing that seemeth to be betwixte Iohn and the rest. He wrote besides the premises one Epistle, whiche beginneth thus. That which was from the begynnyng, whiche we haue heard, whiche we haue seene with our eyes. &c. The other thus which begin. The eldres to the welbeloued Ladye and her chyldren. &c. And the eldres to the beloued Couyn, whome I loue in the trouth. &c. are affirmed to haue bene wyrtten of Iohn the pyest, whose fouerall counte is at this daye to be seene at Ephesus, and many suppose that there are two memorialls of this same Iohn the Euangelist, of whiche matter we shall excrete, after we shall by order come to the lyfe of Iudas his scholler. In the fourteenth yere than, or what tyme Domitianus after Nero styed up the second persecution, Iohn being banished into the yle of Patmos, wrote the reuelacion, whiche is entyled the Apocalypsis, whiche Iudas the martr, and Hieronimus do make commentaries vpon. But after Domitian was slayne, and all his actes reuoked by the Senate, because of his outrageous crueltye, he returned to Ephesus, in the tyme of prince Aetian: and abiding there untill the tyme of the Emperour Traiane, he inhabited and gouerned all the churches of Asia, and there continued till he was impotent for age. He dyed the thirte score and eight yere after the passion of the Lord Iesu, and was buried a lytle beynd the same cite.

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upon the gospel of saint John.

The first Chapter.



Because the nature of God doeth passe beyond measure the weakenesse of mans wit, although in other thinges it be right good and of quicke sight, yet that diuine nature can neither be perceiued with our senses, as it is in orde, ne conceived in mynde, imagined nor expressed with woordes. And although in thinges create, certain appaunce of godly power, wisdom, and goodnesse is shewed, and so it cometh to passe that the similitudes brought forth of those thinges, whiche we dooe sumwhat perceiue with our senses and witte, maye bring vs into summe small and shadowelike knowlage of incomprehensible thinges, that we may behold them as it wer in a dyme and a cloude, yet that notwithstanding no similitude may be taken out of any thinges create, whether ye behold the Angels, the workmanship of the heauens, or els these inferiour bodie, whiche although they bee familiare to our senses, neuerthelesse we cannot fully perceiue them: no similitude I say, canne bee brought forth of any of these foieted thinges, whiche may in all poyntes agree to the reason and nature of those thinges, of the whiche for to attaine the knowlage, those comparisons are brought in place. Therefore it becometh manne to apply all the study of his minde to this, that he may rather loue the goodnesse of God, then meruaill at, or comprehend his highnesse, whiche neither Cherubin or Seraphin dooeth fully attayne to. And although God cannot but bee meruaillous in all his workes, yet he had rather be beloued of vs for his goodnesse, then to be meruailed at for his excellency. But the moze full knowlage of the diuine nature is reserued in the worlde to come for them, whiche haue purged the eyes of their herte here, through godlinesse of innocent life. No man knoweth the father as he is in dede but the sonne, and such as the sonne will manifeste him vnto. Therefore to serche the knowlage of Goddes nature with mans reason, is presumptuous boldnesse: to speake of those thinges that cannot bee expressed with woordes, is madnesse, to geue iudgemente therof, is wickednesse. If we haue grace in the meane while to beholde any parte therof, it is moze truly comprehended with pure faith, then with the help of mans wisdom. And in the meane time it is enough for to attayne eternall saluation, to beleue those thinges of God, whiche he did openly sette forth of himselfe in holy scripture, by men chosen for that purpose, which wer inspired with his spirite: and such as he himselfe afterward being conuerfant in yerth, opened to his disciples: and last of al hath vouchsafed to declare manifestly by the holy gost to the same disciples chosen for that entent. To beleue these thinges simply and truly is christen wisdom, to reuerence these thinges with a pure hert, is true religion: By these thinges to go forthwarde vnto the meditation of an heauenly lyfe, is godlinesse: to continue and perseuer in these thinges, is victorie: to haue had the victorie by

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these things, is the whole summe of felicitie. But for mā to fetch of godly causes with mans reasons fether then these things, is a certaine perillous and wicked boldenes. And although it seemed to be enough ꝑ was both truly preached and set furthe in writing of the other Euangelistes, whiche declaring in orde the natiuitie of Iesu Chryste as concerning his manhed, life, & death, did affirme him to haue the true nature of man: and fethermore by declaring his sermons, rchersing his miracles, and resurrection from death, did so declare his godly nature as that time required: speking nothing all that while of his diuine natiuitie, by the which he was borne by an vnspeakeable way of his father without beginning: and cefreyning also to call him manifestly by the name of God, to thintente that neyther the truerth should be hidden from those that wer godly disposed and easy to be taught, neither occasion shoulde be geuen to the weake and vntaught Jewes to go backe from the doctrine of the gospel, whiche had vtterly perswaded themselves by the tradicion of their elders, and also out of Moses holy bookes, that the name of God could not be rightfully attributed but onely to God the father, whom they had alwaies worshipped: And besides that also lest the gentiles, which did worship innumerable goddes, yea goddes made of men, should haue taken occasion to continue in their peruerse errour, if they had perceiued that in the gospel the name of god had ben made common to many, which thing the eares of the Jewes not hable to receiue this mistery (as thinking that name to bee appropriate but to one) at the first could by no meanes haue borne. And ꝑ minde of the Gentiles being brought by in the opiniō of many goddes, could not at the first be perfectly caught, that there wer thye deuided in ppropietie of persons, of the which thye euery one was very God: and yet thye was but one God, by the occasion of one godly nature, which was common to all thye equally. Yet thus it hath pleased God that to thintent the faith of the gospell shoulde bee the more stablished, he would haue it declared to mankind by litle & litle, as should best serue the time and mans capacitie. So the nation of the Jewes did worship God the father deuoutly many hundred yeres, being ignoraunt both of the sonne & the holy gost. And the sonne of God himselte whan he was here in perth a veray man, and (as we can witnes) did hunger, thirke, slepe, sorrow, wepe, was displeased, & had compassion, long suffered to be reputed for none other but mannie, yea euen of his owne disciples. Also after his resurrection he would haue them ignoraunt in some things. In so much that by the holy gost he did not open al things to them, but those things onely, which helped forward the perswasion and beliefe of the euangelical doctrine & saluation of mankind. For considering that the nature of godly things is incomprehensible, yea to the highest wittes of men or Angels, & the profession of the gospel pertaineth indifferently to all men, the heavenly father hath opened vnto vs so much of godly things by his sonne, as he hath willed to be sufficient for the obtaining of our saluation. Therefore it cometh of a certtain perillous presumption to affirme any thyng of the godly nature more then that which either Christ himselte, or the holy gost haue opened vnto vs.

The 12th. ¶ In the beginning was the woorde, and the woorde was with God, and God was

But because in these daies, as the wheate of gods woorde hath growen in the

the hettres of good folkes, so also the cockle of the wicked hath ouergrown, whose cursed presumption hath braiste out so far, that some hath not been afraid to take from Iesu Chyſte his manhed, hanging in ſtede of man, a pain viſion & ſimilitude of man: ſome contrariwiſe would take from him his godhed, falſely ſaying that his beginning was but than, when he was borne of the virgin Mary: becauſe they being blinded with perſhy affecti-
ons, could not attain the miſtery of Gods counſail, how very God ſoke vpon him to be very man, that one perſon ſhoulde be both, that in the meane while nothing ſhoulde be withdrawen from the immutable nature of god, a yet the perfectneſſe of his manhed ſhoulde ſtill remaine. I ſhall therefore ſet forth ſum thinges more playnly in the goſpel, ſo much as the ſpirit of Chyiſt hath vouchſaued to open vnto me, & ſo much as he had thoughte ſufficiente to obteine ſaluacion by, thorow the faith of the goſpel. But as I began to ſay, ſo much as ther is nothing any where amonges al the thinges that euer God made, wherof we may make compariſon whiche can thoroughly agree with the truth of the godhed, I muſt (though ſomewhat) uſe the ſeimes of thinges that our vnderſtanding is acquainted with, to thintent that I may geue ſome knowlage to other of thinges which paſſeth al mens vnderſtanding & vtterance. Therefore as holy ſcripture calleth God that moſt excellent minde, which minde is both greater & better then al thinges that can be imagined: euen ſo it calleth his onely ſonne, the woord of that minde. For although the ſonne be not the ſame, that the father is, yet he is ſo very like the father, that a man may ſee the one in the other, that is to ſay, the father in the ſonne, & the ſonne in the father. But the reſemblance of the father, & the ſonne, which in mans generacion is many waies imperfect, is moſt perfect in God the father & his ſonne. And therer is nothing which dooeth more fully and evidently expreſſe the very ſecrets of that minde, then the true declaring of it by woord, for that is the very loſing glaſſe of the minde, which cannot be ſene with bodily eyes. And if we coſet to haue any man know the wil of our minde, that thing is brought to paſſe by no meanes more certainly or quickly, then by ſpeech: which being fetched out of the inward pynities of the mind, conuertieth by a certain ſecret efficacy, the mind of the ſpeaker into the mind of the hearer, through the eates of the hearer. Neither is there any thing amonges men more effectual to ſtre by euery motion of their intydes, then to vtter it by ſpeaking. For as ſo we haue auctoritie, we may ſhortly appoynt with our woord that we wil haue doen. Therefore he is called the ſonne, becauſe being equal in al other thinges with his father, he is diſtinct, & differeth in onely propriete of perſon. He is called the woord, becauſe god which in his own proper nature can no waies be comprehended, woulde be known to vs by him: neither was his pleaſure to be known for any other cauſe, but to thintent we might attain euerlaſting felicitie by the knowlage of him. Chis birth is not temporal or during but for a time, ne per this woord is like to mans woord. There is no corporal thing in God, nothing that paſſeth with time, or can be contained in place, neither is there in him any thing at all ſubiect to beginning, proceeding, age, or any mutabilitie, he is alwaye one whole, & altogether in himſelfe, & the ſonne is continually begotten of him euen ſuch an one as he is himſelfe: eternall of him & is eternall, almighty, of him that is almighty, moſt good of him & is beſt: in concluſion God of God: neither later in time, nor inferior to his father, & he euerlaſting woord of

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the euerlasting word, by the which the father speaketh to himselfe alwaies, as it wer by a secret thought, yea before the world was made, being knowne to no body, but only to himselfe and his soule. He did euermore & shall beget the sonne in himselfe, & in like wise did euermore bring forth his almighty word, he had no neede of any thing that is create, to whose felicitie nothing can be added: but of his natural goodnesse he hath made this whole frame of the world, & set therein euangelicall minde, & mankinde as in the meane betwene angels & beastes, to shew that he might gather of thinges wonderfully create, & also of himselfe, the power, the loue, and goodnes of the maker thereof. And as if there wer a great mighty king, whatsoeuer he commaunded to be doon should be doon by and by: euen so the veray almighty father hath made all thinges by his sonne & word. And first by this way he sheweth furth his word by whom he would be knowne, as though he had spoken vnto vs himselfe. And being so knowe by the wonderfullnes of his most saye workmanship, might wind himselfe into our inward motions. Therefore they do erre & go very far fro the truth, which thinke the worde of god to be so after him in time, from whom it proceedeth, as emonges vs the mind gathereth before the speache. And so they also which take the worde of God by the which God the father hath made all thinges, to be numbred emonges thinges create. But their errour is more rude & grosse, which do suppose the sonne & word of God, shap to haue begun and neuer before, when he was borne bodily of the virgin Mary. What thing soeuer is create hath its beginning in time, but the sonne of God was twise borne, once of his father before time, or rather without time, very God of him that is veray God: & again he was borne of the virgin Mary in time appointed thereto eternally of the euerlasting father, very man of mankind. For it hath pleased God after this sort to bring furth again to vs his word that is to say his sonne, to shew that he might be knowen after a more plaine way, or more familiarly. That person therefore is wicked which maketh argument that Iesus Christ was nothing els but manne, or that contendeth him to haue been create emonges other creatures. The father did beget him that was both his sonne and his word, & yet all one, after sound & wales, once in time, as touching his manhood, and alwaies without all time, as touching his godhead. For before there was this vniuersall creation of thinges, bothe earthly and heavenly, the eternall word was already with the euerlasting father. And this word did so procede from the father, that yet it remaind still with the father. He was of suche an inseperable nature with the father, that by proprietye of person he was with the father: And yet he did not cleue to the father, as the accident doeth to the substance: But he was god of god, he was god in God, and he was God with God, by reason that they both had but one diuine nature common to both. They twaine wer so bothe one that nothing made difference betwene them, sauing onely the proprietye of person of the father and the sonne, of the speaker and the word that was spoken: like as he was the onely begotten sonne of his onely father, so he was the onely word of the said father, being thereof the onely speaker.

The word
was with
god. &c.

An accident
is a thing
that may
be or her be
without
corruption
of substance,
as for
example:
one may
take away
the white-
nes of a coal,
yet the sub-
stance do-
eth still re-
maine.

The same was in the beginning with god: all thinges were by it, and without it was made nothing that was made.

And albeit this word was God, being almighty of him that was almighty, yet differing in proprietye of person, not by unlikenes of nature, he was
with

with god & father, not brought furth in time, but before all times: so alwaies proceeding from the fatherly mind, that neuertheles he neuer departed from the same. Neither was he create of the father, but the father made al thinges that he create both visible & invisible, by this his worde, being likewise eternal as he is himselfe. By the same worde he gouerneth all thinges, & by the same he hath restored al thinges, not vRING it as an instrument or minister, <sup>All thinges
made by it. 3.</sup> but as a sonne, of the selfe same nature & vertu, that he is of to thintent that al maner of thinges should come from the father, as the excellent auctour and maker of the same, but by the sonne, whome he had eternally begotten, and shall beget without ende, like to himselfe in all thinges.

¶ In it was life, and life was the light of men, and the light shined in darkenes, and the ^{The} darkenes comprehended it not.

And this worde of god had might a power not only to make al thinges in general both visible & invisible at his wil & pleasure, as it wer with a becke, but also in that worde was the life & strength of all thinges that wer create, that by the same euery thing should haue his natural strength & force: and by the might which was once given to them, saue themselves in their kinde, by continuall generacion. For ther is nothing able or without vse enonges so great a multitude of thinges. Euery herbe & tree hath his strength put into it, and euery beast hath a certain wit in his kinde. But as by his prouidence he hath framed al thinges, which he hath create by a certain power naturally grafted in them, euery thing to worke his propertie & to the continuance of his kinde, so he hath not leste the most fayre woorkmanship of this worlde without light. For as he is to al folkes the fountaine of life, so is he also the fountaine of light, by reason that his father poureth into him the fulnes of the diuine nature, by an euerlasting naturitie. So that he only restoreth life, yea euen to the dead, & by his light putteth away the darkenes of mens mindes be they neuer so darke. Therefore the worde of God, which is Christ Iesus, is to mens mindes the selfe thing, that the yearthly sunne is* bodily eyes, whose mindes after they wer fallen thoro'we sinne into most depe darkenes & death, he labored to helpe with his vnspcakable charitie. For before that time men did lye in ignorance, & abyding in the darkenes of sinnes, worshipping diuine ydols, in stede of the true God, being sinfully drowned in blind desires of their mindes, lacked the eyes of the heart, wherwith eternall truth is perceiued. God had sprinkled into mens mindes some litle sparke of a quicke perceiuing wit, but bodily affections & darkenes of sinnes had blinded the same. And the darkenes of this worlde was so very great, that neither mans wisdom & philosophie, neither the religion of Moses law, nor yet the light of the Prophetes, could put it cleerly away. But at the last came that our eternall moste bright sunne, to whose inuincible light al darkenes geueth place, & he came to restore life to al men not only to the Iewes but to al nations of the worlde. And by putting away the darkenes of sinnes to geue light to al people, that thoro' the light of faith they might acknowledge God the father onely to be worshipped & loued, & his onely sonne Iesus Christ. This bodily sunne both nor geue light to al men at once, for it hath his soondy courses: but this other spirituall lighte by his naturall power, dooeth shyne, yea euen in the moste thicke darkenes of the worlde, offering it selfe to all menne to thentent they may haue life again, and see the way of eternall saluacion, whiche is open

The floure
groweth in
darkenes.
46.

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to euery body through the faith of the gospel. And although the world being blinded with the filthines of sinne, and the cloude of sinfull desires, would not beholde this light, yet could it be blemished with no darkenes of this worlde, how greatesoener it were. For he onely was pure from all impurities of sinne, neither was he any other thing but light: al manner waies pure and vncorrupted. For the darkenes of this worlde doeth continually strue against the light, which the world hateth as the betrayer of his wokes, and that darkenes doth either quencheth or darken the beames of many; but against this liuely & eternall lighte it could nothing preuaile. The Jewes haue struen against this light, the Philosophets, the great men of the world, & al those which hath dedicate themselves wholly to transitory thinges: but this light hath had the victorie: it shineth still in the middes of the darkenes of the world, and euery shall shine, making al men partakers thereof, so they will apply themselves to be apt to receiue it. But what should a man doe to them which wittingly and willingly repell the light, when it is offered vnto them, whiche when they bee allured and called to the light, of purpose shut their eyes because they will not see it? Truly the sonne of God did leaue nothing vndoone, whereby any man should lacke his light.

The scer. ¶ There was sent from God a man, whose name was John, the same came as a witness to beare witness of the light, that all men through him might beleeue: he was not the light, but was sent to beare witness of the light.

For he did not preace himselfe sodainly into mens sight, lest he should be the more haue blinded them by reason of their incredulities & lacke of beliefe. For who would haue beliened a thing so muche to be meruailed at, excepte litel by litel, he had prepared mens mindes by many waies to beliefe: Therefore he not being satisfied to haue declared to al men by this wondrous creation of the world, both his almighty power, wisdom, exceeding great goodnes, and excellent charitie towards mankind, neither yet contented as it were to signifie his coming before hand by so many prophecies of the prophetes, and so many shadowes and figures of the olde law, in conclusion he sente a man more excellent then all the Prophetes, whose name was John, who although he deserved the chiefe praise of holines among al men that were borne vntill his time, & was called an Angel: for the dignitie of his office being greater then any Prophetes office, yet he was none other but man, very largely endued with many giftes of God. But all those came of Goddes liberalitie, and not of his owne nature, that was geuen him at the firste, yet he was chosen and sente of God for this purpose, that according to the prophetic that was prophesied of him before, he might beare witness of that godly light: whiche being couered with his manhed, was conuersant in the worlde, not (as who say) that he whiche was God, and so declared before by the voice of the father, should be mannes witness: but to thintent he might by al manner of means cause himselfe to be had in credit with the people, he would that John should be the goer before the light: as the day sterre appearing before, sheweth the ryling of the sunne to the worlde. And also that by his preaching, he should prepare mennes mindes to receiue that light, which should immediatly come after. And because sinne is the let whereby the heauenly light is not admitted and receiued, John did assure and call all people to penance, proclaiming openly that the kingdom of heauen was at hande: for the firste degree or step to the light is that men should hate their owne darkenes. And this John was of so great

*The same
came as a
witness.*

aucoztie among the Jewes for the excellent holines of his liuing, that many toke him for Chyist himself, whereby Chyist would the rather be comended to the Jewes by his witnes, as that time requiured: to thintent that litle by litle (as men do commonly vse) he might crepe into the mindes of the people, for otherwise the meaner person is alway wound to be commended by the witnes of the greater: And Esay had promised that at Chyristes cummyng, there should a certain excellent light arise & spring vp to them which did lue in darkenes, and in the shadowe of death: and for that cause befoze that Chyist was notable by his miracles, many suspected John to haue ben the light whiche was promised of the Prophete. But John was onely the publisher befoze of the true lighte and not the light it selfe. Therfoze Chyist, as the oportunitie of that time serued, did, as ye would say, abuse both the errout of the Jewes, and the aucoztie of John, to prepare the mindes of all men to the faith of the gospell. Truly John was a certain light, that is to say, a burning candle, and geuing light feruently: burning in godlines, and geuing light by holynes of life, neuertheles he was not the light which should bring life to the whole wo:ld: but the wo:rd of God wherof we doe speake at this present was that true light, euer proceeding from God the father, the fountain of all light: from whence, what soeuer is lightsome in heauen and earth, bozoweth his light: what sparke of wit, what knowledge of trueth, what light of faith soeuer ther be, either among men or Angels, all the same cummyth from this fountaine.

He was not the light.

That light was the true light, which lighteth euery man that cummyth into the world. The text.

As this wo:ld is blind without the sunne, so all thinges are darke without this light. The wo:ld also was full of darkenes on euery side, because sinne and abhominable errours did reigne in euery place. And in the time of this darkenes there did often times shine forth men excellent in holines of life, as a litle sterre in the most darkest nightes, and gaue some light as it wer thorow a cloud, howbeit they did it but to the Jewes only or to the bozobers of Jewry, but this true light geueth light, not onely to one nation, but to all men that come into the darkenes of this wo:ld. The Jewes went about to challenge this light seuerally to themselves, because they thought it to be promised to them onely, for as muche (as touching the Redye) it did spring of them, and among them: but that light came to geue light to the herres of al nations, of the whole wo:ld, thorow the faith of the gospel. Neither Scythian, Jew, Spantard, Gothian, Englishen: an, kinges, nor bondmen, be excluded from this light. The light came to geue light to al men as much as lay in it: but if any continue in their darkenes, the faute is not in the light, but in him that forwardely loueth darkenes and abhorreth the light. For the light shineth to al me, because none might pretend any excuse, when willingly, & wittingly he perissheth thorow his own faute. As if a man should get a knocke at noone daies, because he would not lifte vp his eyes.

Whiche lighteth euery man.

He was in the wo:ld, and the wo:ld was made by him, and the wo:ld knew him not. The text.

This wo:rd of God was alwaies in the wo:ld, not (as who say) that he whiche is without measure, can be contained in any circuite of place, but he was so in the wo:ld, as the deute of the workeman is in his wo:ke, and as the ruler is in that thing he ruleth. Also at that time this light did shine in the wo:ld, somewhat opening the godly power, wisdom and goodnes thereof, by these thinges which wer wonderfully creat by it, & by this meanes it

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did then after a sorte, speake to mankind. But many putting their felicitie in the visible thinges of this worlde (whome for that cause of good right our lord Iesus did accustomē to cal by the name of the worlde) when he taught them eternal thinges, they being blinded with earthly affections, did not acknowledge their maker. The darkenes of mindes was so greate, that the world knew not the maker therof, but did worship serpentes, oxen, goates, lokes, opnyons, yea & that which is more vile then all these, stockes, & stones: dispising him, of whom they had receiued both that themselves wer, and all that they had.

The recte. He came among his owne, and his owne receiued him not.

They being accustomed to darkenes, did abhorre the light, & being blinded with sinne did embrace death in steede of life: yea and when he did shew himselfe more familiarly to the worlde being conuersant & liuing in his māhed amonges men, he was not knowen of them which had dedicate themselves wholy to this worlde. Neither is it any meruaile though the gentiles being worshippinges of ydols, & measuring all thinges by the commodities of this life, being also ignozant of the prophetes, and the law, did not acknowledge him, whiles he liued here in the shape of a man. This is more to be meruailed at, that when he came specially to his owne people, to whome Messias had ben promised by so many prophetes of the prophetes, to whom he had ben shadowed with so many figures, of whom he had ben looked for: so many hundred yeres before, which saw him do miracles & heard his teaching, yet they wer so far from receiuing of him, that with fierce mindes they went about his destruction, which came specially to saue them. And procured that innocents death, who freely brought life to his enemies. They saw & did not see, heard & did not heare, & hauing intelligence did not vnderstand: whiche sheweth a froward stuby of the law, did rise against him whom the law had promised. Therefore by their malice it came to passe, the light which brought eternal life to the beleuers therof, was to them occasion of greater blindnes. But their frowardnes could not hinder the health of them that beleued in it, but rather the blindnes of the Iewes made open way for the Gentiles to the light of the gospel. They which vnto that time wer taken for the people of God, which onely did boaste themselves in the worshipping of the true God, in the religion of the law, in the kinred of the fathers and in the promises of Gods testament, turned themselves from the sonne of god, when he came to them. And therefore the Iewes being righteously cast out as rebels to the gospel, the grace of the gospell remoued thence to the Gentiles: that the course of thinges being altered, they whiche before swelled in pride shew the false colour of religion, should openly declare their wickednes, rejecting the sonne of god, whom they worshipped for God. And on the other parte, they which before wer vtterely contrary to true religion & did worship beastes, and stockes for their goddes, should embrace the holines of the gospell by faith: howbeit vpon this occasion the Gentiles were so admitted to bee saued by the gospell, that neyther the Iewes nor any other nations at all, shoulde be excluded from hauing entry therunto, so they woulde put away their stubbernes, and shew theym selues obediēte to faith, which is the principall and onely gate to eternall saluacion.

The recte. But as many as receiued him, to them gave he power to be the sonnes of God, even them that beleued on his name.

And albeit many both of the Jewes and the Gentiles which loued the woꝛlde more then God, withdrew themselves from this light, yet the cū-
ming thereof was not in wayne. First of all, it did manifeſte their infelicite
which choꝛow their owne faulte did deſtroye themselves of ſo great good-
nes ſelfe offered vnto them: Neether could any man doubt, but that by the
juſt iudgement of God they ſhould be reſerued to eternall death. Further-
more it cauſed that of the contrary parte it ſhould be more evidently appeare,
how notable the liberalitie of God was to them which with a ſimple & redy
faith would receiue the woꝛd of the goſpel. And foꝛ that cauſe, he that was
both the ſonne of God and God, did humble himſelfe to our lowe eſtate, to
thiſtent y choꝛow faith he might exalte vs to his highnes. Therfoꝛe he toke
vpon him the rebukefull miſery of our mortallitie, to make vs partakers of
his godly glory: Therfoꝛe alſo he would be borne a cozpozall man of the vir-
gin, to thiſtent we ſhould be borne again ſpiritual of God: and foꝛ that pur-
poſe he came downe into the earth to carry vs vp into heauen. The ſtately
ſcribes and phariſers, the proud kinges and powers of the woꝛlde, the ſtout
and haut philoſophers, wer reiected becauſe they would not beleue. But to
thiſ high dignitie wer admitted men of low degre, of litle eſtimacion, with-
out renoume, vnlearned perſons, bondemen, barbarous men, and ſinners,
whom the woꝛlde hath in no eſtimacion at all, of whom nothing is required
but pure faith, neit her cunning, noꝛ noblenes of blood, noꝛ yet the profeſſy-
on of Moſes law: but all that did receiue thiſ woꝛd, of what nation oꝛ con-
dition ſoeuer they wer, of his behalfe he gaue to them thiſ dignitie that
they being graſted in Chriſt choꝛow faith & baptiſme, a hauing profeſſed his
name ſhould be made euen the childꝛen of God, that they might be made by
adoption the ſame thing, which Chriſte was by nature. And what can bee
higher then thiſ honour, that they which befoꝛe wer the childꝛen of the de-
uill & inheritoris of hell, ſhould choꝛow faith onely be made the childꝛen of
God, the brethren of Jeſu Chriſt, and coinheritours of the kingdom of hea-
uen: As touching the fleſh we wer all borne the childꝛen of wrath of our firſt
father Adam, but by the woꝛde of God we be releaſed from that ſinfull kin-
red: & touching the ſpirit, we be happily borne again of God by Jeſu Chriſt.

¶ Which wer borne not of blood, noꝛ of the will of the fleſh, noꝛ yet of the will of man, The text.
but of God.

foꝛ ſimally God taketh foꝛ his childꝛen, not ſuch as be borne the childꝛen of
Abraham by mans ſede, oꝛ actual liſt in generacion, but thoſe that be borne
of God by faith. Our firſt father Adam had begotten vs after an unfortu-
nate and miſerable ſorte. foꝛ he begate vs to death and hell. Noꝛ euer they
whiche are borne touching the carnal birth, be not all borne to one eſtate,
foꝛ ſome be borne to a kingdom, & ſome to bondage: But Chriſt Jeſus the
auctoꝛ of our new generacion, doth regenerate al men without difference to
like dignitie, that the bondage of ſinne & the miſery of mortallitie put away
choꝛow faith and grace, they may be made childꝛen of the luyng God.

The text.

And the ſame woꝛde became fleſh and dwelt among vs.

Neether is it any meruail though man be tranſformed after a ſorte, into
the felowſhip of the godly nature, ſeyng the woꝛd of God did ſubmit it ſelfe
foꝛ thiſ cauſe to take oure fleſh, that is to ſay a mortall body of the virgin,
ioyning together in himſelfe two thynges moſte vnlyke, God and manner:
what thing is more ſcaple oꝛ more vile then mans fleſh, and what thing is
more

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more mighty or more excellent then God: Neuer meruail that these thinges wer knit together. It was God that did it. Neither mistrust that men may be made the children of God, seying he loued vs so, that for our sake he himselte would be made the sonne of man: doubtles he toke vpon him no fantastical body, for who could loue a vain vision, or a deceitful illusion: but truly he toke vpon him the body of a manne, that is to say, the full and perfect nature of man, abhorring not so muche as that parte, whereby we be subject to death & dooe very litle differ from the kinde of brute beastes. And he became not man for a small time reby by and by to put away that thing, whiche he had taken: but to proue assuredly that he toke his manhed not deceitfully or vnder a colour, he was long conuersant in earth, he was hungrie, thirstie, diuers waies punished, suffered death, was seen with eyes, hearde with eares, and touched with handes. And to thintent this dignitie should alway remain with mankinde, the godhed, hauing the manhed with it, and in it being glorified, sitting on the right hande of the father almighty, dooeth still dwell in vs.

The next. And we saw the glory of it, as the glory of the onely begotten sonne of the father, full of grace and truth.

Neuertheles he lacked not his godly maiestie, when he in his manhed walked here in earth: for we whiche liued familiarly with him, are witnes, that he was both God and man: we haue seen him hunger, a thirst, sleeping, weeping, vexed and dying. We haue heard him speake with the voice of a man, we haue touched him with our handes, and by all proses, and tokens we haue founde him to be very man: yea and also we haue seen his godly glory in very dede mete for the onely sonne of God, the like wherof was neuer shewed to any of the angels, Prophetes, or Patriarches, but it was such as God the father woulde haue his onely sonne to be honoured with. And this glory we haue seen in the working of his miracles, in the breting of his heavenly doctrine, and in the vision vpon the mount Thabor, when he was transfigured beefore our eyes, when also the very voice of his father cummyng downe from heauen, professed him to be his dearly beloued sonne, as the said father did notably set him furth in his baptism, both with his voice and with the holy goste, vnder the figure and similitude of a dooue. And againe when the sonne beefore his death desired hym to glorify hym with that glory whiche he had beefore the worlde was made, a voyce came downe from heauen and knowledged him to bee his sonne, saying: Bothe I haue and will glorify the. In conclusion we haue seen him in his resurrection, both when he already beeyng risen from death to lyfe, did shewe furthe to vs his body, whiche we might touche and handle, but yet was it subject to no euill, and also when beefore oure eyes he was carried vp into heauen. And his glory did appeare and shine vnto vs not onely by these thinges, but also his very death did approue his godly power and strengthe, when as the baile of the temple was deuided, the earth quaked, the stones burst in sundre, the graues and monumentes did open, the dead bodies did rise againe, the sunne losing his light, brought sodaine darkenes into the worlde: And whiles immediately after a vehement crie, he yelded vp his gost as who sayeth he forsoke his life wyllyngly and not for lacke of strengthe. By this so wonderfull a death he did so glorify the father, that both the these which did hang by him, and also the Centurion, did acknowledge him to be the sonne

sonne of God. And albeit when he was conuerſaunt here in earth, and went about the busines of our saluation, he had leauer shew vs example of sobrienes, mekenes and obedience, then to boast his owne greatnes, yet all his communicacion, all his dedes, yea his very behauiour and countenaunce did declare him to be full of all godly giftes, full of eternall and such truely as cannot be confounded: for although God doeth geue to other holy men also large giftes of his grace & truely, yet he did powre into him as into his onely sonne the whole fountain of heavenly giftes, to thintent that in him alone might be so much as shoulde suffice all men. And we did thorowly see him to be such one euen vntill his ascencion.

¶ Iohn beareth witness of him, and crieth, saying: This was he, of whom I speake; which though he came after me, went before me: for he was before me. The teste.

Let vs now procede and declare how he was first knowen vnto the world, whereas vntill this time not so much as his owne brethren beleued him to be any other but man, for he would be knowen litle by litle, lest so straunge a thing shoulde not haue been beleued amonges men, if it had risen sodainly. And truly many thinges we befoze, which might some manner of way haue prepared mens mindes to faithful belief: as the auctoritie of the prophetes, the shadowes of the law, the agreeable song of the Angels at his natiuitie, the godly deuotion of the Shephardes, the guiding starre, the deuout behauiour of the thye wise men, the vniquietnes of king Herode with al Ierusalem for the birth of this new king, the propheties of Simeon & Anna, & also certain thinges that he did, beyond the reach & course of mans nature, wherat his mother & Ioseph marvelled with them selfe what those thinges shoulde meane: yet neuertheles, when the time was come, wherein it was decreed eternally that he shoulde openly take in hande the busines of preaching the kingdome of heauen, it pleased him (as I said, befoze) to be commended & set furth by the witness of Iohn also for a time: not that he needed mans witness, but because so it was expedient, either to allure the Jewes to beleue, of whom euery one had Iohn in hie estimation, or els to rebuke the vbeliefe of the wicked, when they would not beleue, no not him bearing witness of Christ, to whom in other thinges they did attribute so much, that they toke him to be Messias which was promised by the propheties of the prophetes to deliuer the people of Israel. Therfoze when Iohn preaching of kingdom of God to be at hand, had already gathered together many disciples, did dayly baptise many & was had in great auctoritie among al men (but in very dede men had an ill opinion of Iesu, the said Iohn doth openly beate into the heades of the multitude, & estons tcher selfe that thing whiche diuers times befoze he had witnessed of him: And according to Isaies prophecy which did tell befoze hand that he shoulde in wilderness say with a loud voice, make redy the way of the lord, he now not piously vnto his owne disciples, but to al people indifferently, which euery day resorted to him accustomedly because of his baptism & doctrine, yea & came purposely to heare the very certaintie what opiniõ so notable a man had of Iesu, he, I say, spake out with a plaine & cleare voice, saying: This is he of whom heretofore I haue often spoken vnto you, befoze whome therow errouer you do prefer me, when that I tolde you that shoulde be one whiche shoulde folow me in age & time of preaching & shoulde also be taken inferior to me in the opinion of this multitude, he hath nowe ouertaken me: and whereas he seemed to be after me, he hath begun to be befoze

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be before me. And no meruaile, seeing that euen then also he did excel me in all giftes, although in the iudgemente of men he seemed inferior vnto me.

The text. And of his fulnes haue all we receiued, euen grace for grace: for the law was giuen by Moyses, but grace and truth came by Iesus Christe.

He is the fountain of al truth and grace. All we whom ye haue in so great admiration, be nothing els but as it wer little brookes or furth running streames: so the litle that we haue euery man accordyng to his porcion, is drawen furth out of the fulnes of this fountain, fro whence, whatsoeuer apperteyneth to euerlasting saluacion springeth vnto al men. All the vertue that was in the patriarches, in the prophetes, and in Moyses, did come from this fountaine. I am nothing els but the goer before of him that is cumming, he is both the very publisher, and also the auctour of the grace of the gospel, which geueth true and euerlasting saluacion to al men thowso fairly. We are bounde to thanke him: so that by the voicc of the Prophetes we haue been instructed to godlinesse: by the prescript and appoyntment of the law we haue been forbidden to dooe euill, and so that we haue receiued as it were the shadowe of true religion. Now doeth euen very he offre to all men more plenteous grace, who thowso the farthe of the ghospell, pardoneth freely all sinnes, and geueth euerlasting life to them that deserued death. For Moyses whose auctoritie is had among you as a thing halowed or consecrate, is no maner of way to be compared to him. Moyses was onely the pronouncer and setter furth of the lawe but not the auctor, and he brought a law vneffectual, sharpe, and hard, the which with figures and shadowes might be, as it wer a preparation to the light of the gospel, that should come after: and the saide Moyses lawe, should rather make sinnes to be knownen, then take them away: yea and to say truth, should rather make a way to health then geue health, or allure vs with promises. But now in steade of the straitnesse of the law, grace is geuen by Iesu Christ, which thowso faith of the ghospell, freely and wholly forgiveth al men their sinnes, he hath geuen the law of truth in steade of shadowes, wherof he himselfe is not onely the declarer, but also the auctor, as he vnto whom God the father hath geuen all power.

**The lawe
was geuen
by Moyses**

**But grace
and truth
came by
Iesus
Christ.**

The text.

Man hath bene God at any tyme: the onely begotten sonne, which is in the bosome of the father, he hath declared him.

And truly these be the secrettes of God the father, these be the hidde counsailes of the diuine minde, by the which it hath pleased him that god should become manne, and after a sorte to make manne Godlike, to mixe most high thinges with the lowest, & to exalt y lowest vnto the hiest. He did neuer fully open these thynges to any of our forefathers, although he dyd sometime shew furth to them certain litle sparkes of his light, by Angels, by dreames, and by visions. For no mortal man were he neuer so great, did euer se God as he is in deede: but couerly as it wer in a shadowe. And although he did utter in some parte to Moyses, to the Patriarkes and prophetes a litle porcion of his secrettes, yet none but his onely begotten sonne did receiue this fulnes of grace & truth: who being made man, did so come down to vs that neuertheles by his godly nature he doeth alway remaine in the bosome of God the father, and as touching all thinges that pertaine to the obtaining of euerlasting saluacion, he hath declared vnto vs more familiarly & plainly, without wrapping, or couering the thing which he did signify to

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the other but partly, & vnder a cloud, and as it wer in a slepe.

And this is the recorde of John: When the Jewes sent priestes and leuites from Iherusalem to aske him, what art thou? And he confessed and denied not, and saith plainly: I am not a Christ. The text.

When John had often times piously commended Christ by this maner of witnes, then did he openly declare, what maner of man he was, doing the dutie of a pure honest seruauant, which neither woulde wrongfully take vpon him the honour of his maister, whē the Jewes would haue geuen it to him, neither yet woulde depprue his said maister therof, although he knewe wel enough that he should not openly by that meanes lesse the estimation & auctoritie, which already he had among the Jewes, but also it should cause them to enuy him muche, because they had rather haue geuen that auctoritie to John, whose birth also was famous & notable among the Jewes, who for the dignitie that his father was of, being a head priest, was the more highly esteemed of them: who so; the straungenes of his diet, his wearing of Camel skinnes, his being in wilderness, his baptesme, & the greates numbꝛe of his disciples, caused y people to haue him in admiration, wheras Christ for the basenes of his liued, & by reason of his trade of liuing & apparel, nothing differing from the comon vse of people, at that time was liuelic by: therfore seeing that poore Christ himselfe bid not content the proud Pharisees, yea & they began sumwhat to enuy John, only because he had commended Christ in his preaching, the said Pharisees sent from Iherusalem priestes & leuites being men of great auctoritie, to enquire of John befoꝛe the multitude who he was, of whom the iudgemente of the people did so muche vary. For some said that he was Christ that should deliuer the whole nation of the Jewes from seruitude. Some supposed him to be Helie, whom according to Malachies propheticke, they thought was come again to be y goet befoꝛe of Messias to come. As touching Christ very few regarded him, because both his parentes, & himselfe liued barely & poorely, yet neuertheles some began to enuy him. And so the craft of the Pharisees did then goe aboute this thing to thintent they might frame Christ to their euil desires. Which thing they thought should be brought to passe, if he had not been allowed but by their auctoritie & pꝛofesse: if he had taught thinges repugnant to their affections and bices, they woulde haue disallowed & taken away his auctoritie among the people, whose doctrine they had perceiued shoulde hinder their commodities. This is the selische pollicie of worldly wisdom. But Christ whose doctrine is all heauenly, woulde not haue any part of their humaine auctoritie to be mixt with his euangelical doctrine. Some of the Jewes also did trust it should come to passe, that John although he wer not Christ, yet would accept so honorable a name that was willingly offred him. They being bondmen most addict & geurn to gloꝛy, did know wel enough that most holy men be soone deceiued with this pestilence of vaine gloꝛy: they wer not ignorant how much all that nation would haue reioyced, if John woulde haue taken vpon him the name of Messias, which already a good part of the Jewes did willingly attribute to him. If he had taken it vpon him among the people, they had occasion wherby they might exclude Christ, whom they hated for his poore estate, if he had not taken it vpon him they would further haue falsely accused him, & therefore they aske John befoꝛe the people by the auctoritie they had of y priestes & Pharisees, saying: Who art thou? When the Jewes sent priestes.
Who art thou?

The paraphrase of Etasimus vpon

for alreedy they had begunne both to be greued with his auctoꝛitie, & sume what to enuy his good renoume. He being well assured that they asked him these questions for the hatred they had to Christ, did not braby open vnto them his owne opinion as concerning Christ, but did repel the false suspicion th at they had touching himselfe, which might haue hindꝛed the gloꝛy of Christ among the people: & boldly contemning the gloꝛy of an vniuersall title, did confesse that he was not Messias (as many thought he had ben) neither did he deny himselfe to bee that thing he was in dede: being redy to declare who he was, to whom the gloꝛy of that name was due. Of whiche two answers, the one, that is to say the confessing what he was himselfe, endangered him to lose his owne estimation: & the other (which declared him redy to confesse Christ) put him in icopardy to be hated of the Pharisees. But the same being perfect without corruption passing nothing of either of both these dangers, did openly confesse that he was not Messias, whiche was promised by the prophetes of I Propheetes, & by I voyce of Moses: not denying Messias to be alreedy come, but *I am not he* (saith he). He shewed the that this surname was due to an other that excelled him, who neuerthelesse was lesse regarded after their opinion. And so this malicious diligent search of the Pharisees came to none other effecte, but to stablish the faith of the gospell.

I am not he

The text.

And they asked him, what then? Art thou Messias? And he saith: I am not. Art thou that Prophet? And he answered, no.

Therefore after they wer disapointed in this first question, they did proceede to demaunde further, saying: If thou be not the chiefest of all, and that which many attribute vnto the seing thou dost vsurp a new dignitie without the auctoꝛitie of the Scribes & pharisees, & causst the people wonderfully to fauour the, not without I decay of the common auctoꝛitie of the priestes & pharisees, at the lest thou muste be one betwixt vnto Messias, & not much vnder him. And we rede in the prophet Malachie that before Messias cometh, Elias the Thesbite shall come: who shall repaire againe all thinges. Art not thou therfoze that Elias? John denied that he was Elias, not but that he was Elias in sum respect, because he was the goer before Christ in the spirit of E ly, but that he was not that Elias the Thesbite whiche was rapt & sodainly caried by into the aier in a fiery chariot, whom the Prophet iudged to be reserved for this purpose, that he may be the goer before of the second cumming of Iesu Christ. The Jewes had red the prophecy, but they vnderstood it not, neither wer they worthy to lerne this mystery, for so much as they enquired it of an hatefull minde, and because they knew that Moses had promised, that a certain Propheet should come of the Jewes kindred, whom he commaunded thei should gene eate vnto. And some of them knew right well I this Propheete should be Messias himselfe, moꝛouer some other brained abrode, that one of the auncient Propheetes was risen agayne, and they suspected John to bee the same: therfoze they asked him whether he was that Propheete promised of Moses or at least some other of the Propheetes, whiche beeing tylen from death to lyfe, should take vpon him that auctoꝛitie. He did frankly and playnly confesse, that he was no such thyng: as many toke him to be.

Art thou Elias?

He answered no.

The text.

¶ Then sayed they vnto him: What art thou, that thou may geue an answer to them that sent vs, what sayest thou of thy selfe? He sayed: I am the voyce of a cryer in the wildeernes,

bernes, make ſtreight the way of the lord, as ſaies the prophete Eſay.

But now when they had no more matter to queſtion with him of, ſeeing mens conjectures touching Iohn, wer at a ful point, they moved him continually to tel openly what he himſelfe was: and becauſe he ſhoulde no longer make any delay or excuſe, they prouoked him by the auctoritie of the prieſtes to thintent that euen ſo; very feare of power, he ſhould confeſſe who he was. We do perceiue (ſay they) that thou takeſt vpon thee more then the Phariſees, prieſtes, and ſcribes do. We can no ſerther diuine or conjecture therof, & yet we muſt bring ſome aunſwer to them which haue ſent vs hither: If all the people be deceiued in there ſo diuers and ſoundie opynions of thee, tell thou thyſelfe who thou art: for withoutdoubtly thou arte known to thyſelfe well ynough. Therefore whom doeſt thou profeſſe thy ſelfe to be? Here now Iohn becauſe he ſpake to them that wer learned in the law, leſt he ſhoulde ſeme to take vpon him of mans preſumption that thing whiche he was in dede, he taught them out of the very prophete of Eſay, which was righte well known to the Phariſees, both howe he was none other but the goer before Chriſt, & that the lord himſelfe was already come, whom thei ought to receiue with cleane hertes, whom alſo they being blinded with enuie, ambition, and pride, ſhould crucifie. I (ſaith he) am neither Meſſias, no; Elias no; any of the prophetes reſſed vp againe to this life, neither yet haue I taken vpon me this office by myne owne auctoritie, ſo muche as many petes heretofore, I was appoynted to the buſines of this office, by the auctoritie of God. fo; I am euen he of whom Eſay did wryte. The voice of the cryer in deſert, make right the way of the Lord. You ſee the deſert, you heare the voice of the cryer: nowe there lacketh no more, but that you caſt away worldly deſire, and prepare your mindes againſt his cummyng, that he maye come to you a very ſalutour. Moſes did ſet him furth vnto you as it wer in a ſhadowe, & the Propheteſ did long agoe prophete that he ſhould come: But I do ſhew him vnto you nowe already cummyng.

What arte thou?

I am the voice of a cryer: I will berne, &c.

¶ And they, whiche he wer ſent, wer of the phariſees.

The ſerpe.

And you ſhall vnderſtand that they which wer ſent to Iohn, were of the Phariſees ſect, ſo; the Phariſees in thoſe daies did excell all other both in knowlege of the law, in opinton of holines, and alſo in auctoritie. And they wer not far of from the doctrine of the goſpel, ſo muche as they did beleue the immortallitie of ſoules, & that there was an other life to cume after this. But ambition, couetouſenes, & enuy, had corrupted their mindes. Howbeit at that time their malice as yet was not ſo far inflamed, that they woulde openly ſhew themſelfes aduerſaries to Chriſt, but within a while after when they perceiued his doctrine to be contrary to their renoume, aduantage, and auctoritie, being vtterly caſt into an extreme rage, they went about to crucify their Meſſias, whom they had promiſed to the people by the prophetes, & in the knowlege of whom they had much boſted themſelfe. So hurtful and perillous a thing it is, ſee the knowlege euen of holy ſcripture, except a mans minde be free & void from earthly deſires. But the prudence of God being far wiſer then mans inuencions, can cleuely turne the malice of the wicked men to the welth of the good. ſo; this ſo enuious & ſo craftie enquiring of the Phariſees hath ſtabliſhed our beleife.

¶ And they aſked him, and ſaied vnto him: Why baptiſeſt thou then, if thou be not Chriſt nor Elyſa, neither that prophet? Iohn aunſwered them, ſaying: I baptiſe with water, but there ſtandeth one among you, whom ye know not.

The ſerpe.

Therefore

The paraphrase of Erasmus vpon

Therfore they now being more sited and prouoked, and not onely enuieing Christ; whom alway they had in contempte, but also John whom heretofore they had in reuerence; got about further to charge hym, and fynde faulte with him, saying: What is the cause, that thou takest vpon thee, the power to baptise the people if thou be neither Christ, who (as the propheties do declare) shall put away the sinnes of the people, no; Elias the goer before Messias, no; that notable Prophet, whom Moses did promise, neither yet any other of all the Prophetes, whie then doest thou enterpryse to putte away sinnes by thine owne auctoritie, whiche thou neither hast of God, no; by any decree of the Priestes, whose auctoritie, thou darkeneste with thy newe customes? To this sauourous demaunde John did aunswer mekelv: but yet in suche sorte, that he did both frely knowlage his owne lowe estate, and did openly declare the dignitie of Christ. My baptism (saith he) is euen suche like as my preaching is. For as my preaching is not perfit but onely prepareth your mindes to the wisdom of the gospel, so my baptism which consisteth onely in the water, doth not washe away the filthynesse of mindes, but in a certaine resemblaunce of true baptism, frameth the ignorant: that they being prepared with repentaunce of their former life, may bee habile to receiue that baptism, by the whiche Messias thow his spirit shall washe away all at once, the vniuersall vncleannes and vices of all them that shall credite his heauenly doctrine. And now he is not far hence, but is already present in this same great nombie of people, and as one of the multitude is conuersaunte euen in the midst of you. And he is therfore either despised, or not known of you, because after the worldes estimation he is but poore and of small regarde, vaunting himselfe with no pompe of those thinges, by the whiche they that honour the worlde doe exteeme a man. It hath not pleased him as yet to put forth his power and greatnesse, but in veray dede he is an other maner of person, then you take hym to bee.

In baptise
with water
94.

The text. ¶ Be it so, whiche though he came after me, was before me: whose shoe latchet I am not worthy to vnlace.

I who in the peoples iudgement seme to be somewhat notable, in comparison of his highnes am nothing at all. This is veray he of whom I tolde you before that men toke him to be mine inferiour, and to come after me, but in dignitie he did preuent and exel me, to whose worthines I am so unworthy to be compared, that I know my selfe unworthy to serue him as a bondman in the lowest kind of seruite, yea to leuse the buckles of his shooes.

The text. ¶ These thinges were doen in Bethabara beyond Iordan, wher John did baptise.

John did pronounce this so full and so honorable witnes of Christe to the Phariseis, Priestes and Leuites, in the presence of a great nombie of people, and that in a famous place, that is to say, in Bethabara, which is not far from Ierusalem beyond Iordane: a place very conuenient for him that was a baptiser and preacher of penance, by reason that plenty of water was nigh to it, and also the deserte, to whiche place a great pcease of people out of diuers coastes of Iurie, did resort dayly to be baptised. For John did both preach and baptise there.

The text.

¶ The next day John seeth Iesus running into him, and saith: Beholde the lambe of God, whiche taketh away the sinnes of the worlde.

And hythero he did so beare witness of Iesus, that he did nerther name hym, nor poynre him with his finger, when he stode among the multitude, because he would not stirre vp the enuye of the Phariseis against hym: And also because he would set on fire the myndes of simple folkes the more, to haue a desire to know him, whom the said Iohn being so notable a mā, had so highly commended in his preaching, and for as muche as at that tyme many of the people did make diligent seeche to knowe, who shoulde be that great man, to whose dignitie, euen Iohn being in all mens iudgement taken for an excellent person, did so muche geue place to. Iesus therfore came thither agayne the day folowynge, and did not the kepe hymself close among the multitude, but went to Iohanne secretly and alone, partly for good maner sake to salute his cousin, partly yet to knowledg his baptiser, but specially to geue hym occasiō to testifie moze plainly and spuelye of Christ among the people, lest he being yet not known shoulde faine to go to Iohn for that purpose, that other did: that is to saye, to be baptised or taught, or els to confesse his finnes, for in that he was baptised of Iohn, was to geue vs example of humilitie: but because no body shoulde suspecte that he had neede of baptism, or that he had any spot in him, which the water of Iordane could wash awaye, he separatynge hym selfe from the multitude went to Iohn aparte. Iohn being warned by the holy ghost what he shoulde doo, beholding Iesus cumming towarde him, turned himselfe to the people, and poyned Iesus to them with his finger: that after they knewe him by sight, they shoulde accustome themselves bothe to lyke hym and loue him the better, and shoulde rather folow him then Iohn himselfe, yea and rather couet to be baptised of hym then of Iohn. For the purenes of Iesus mynde being full of y^e holy goste did shine in his very eyes and countenance. And did shewe it selfe furth both in his goyng and all other behauiours of his bodye: as of the contrarie parte, a furiose minde and ouerwhelmed with vices, doeth expresse it selfe in the very countenance of the bodye. Beholde (sayeth Iohn) this is he whom many of you did see me baptise, wheras in dede the water of Iordane did not purifie him, but he did rather hate it. For he alone and none other is free from al kynde and spot of sinne. And verely he is that most pure lambe, whome God (according to Esaias prophete) had chosen and appoynted to be a sacrifice moste acceptable to him, for to purge the synnes of the whole world, whiche was defiled with al maner of vices. This is he whome the lambe in Moses lawe did signifie, whose vnharmefull blood defended the children of Israel from the reuegeyng sword of the Angell. This lambe (I saye) is so far from being subiect to any kynde of sinne, that he alone is hable to take awaye al the sinnes of the wholle world. He is so well beloued of God that he onely may turne his wrath into mercie: he is also so gentle and so desirous of mannes saluacion, y^e he is redye to suffer paynes for the sinnes of all men, and to take vpon him ouer raiis, because he would bestowe vpon vs his good thynges.

Iohn seeth
Iesus cha-
nging.

Behold the
lambe of
God which
taketh
awaye the
sinne of the
world.

This is he of whom I sayed, after me cometh a man, whiche went before me: for he was before me, and I knewe him not, but that he shoulde be declared to Israel, therfore am I cum baptising with water.

Therfore,

Pea this is verely he of whome I haue tolde you diuers tymes, though he were somewhat darkely, that one shoulde cum after me, who goyng before me in dignitie, and power, did ouerreche me: for because although he seemed to cum

I knowe
him not,

The paraphrase of Erasmus upon

after me bothe in birth of his manhed, in the tyme of his preaching, and also in aucthoritie, yet in godly giftes he was far before me. In so much that I my selfe did not certainly know at the first howe great he was, or what he was.

For he is so great that I (whom ye haue in suche reuerence) am no manner of waile to be compared vnto him. He is the lord and auctour of all health. I am none other but his seruante and govt before, neyther is my baptisme or preaching any other thing but an introduction to the heavenly doctrine and vertue, whiche he shall bring vnto you. Neyerther yet am I sent for any other purpose by the commaundement of God, but to preach repentance of your former sinnes, to shewe you that the kyngdome of heauen is at hand, and to washe you with water, to thintent that after he should be shewed to me of his father by sure tokens, he might at his cominge be y better conceived in your myndes beinge alreadye prepared with these principles. His conuersation and life was simple and pure, and beinge in no way notable among men, he ioynd himselfe to the multitude as one of the common sort of the people, and came to be baptised as though he had bene subject to sinne.

The text. And John bare record, saying: I sawe the spirit descend from heauen like vnto a doore, and abode vpon hym, and I sawe hym not.

Therefore I could not knowe surely by the disposition of his body, nor by mans conjecture that he was the onely sonne of God, and that most pure lambe whiche through saythe should put awaye all the sinnes of the worlde, but that I was taught by a notable signe from heauen that this was he, to whome I was appoynted to be the govt before. And what this signe was John did openly declare to the multitude. When Christ (sayeth he) willinge to shewe to the worlde an example of humilitie, and ioyning himselfe to the company of sinners, came to be baptised, the father of heauen did honoꝝ hym with an heavenly token. For I my selfe sawe the holy goste cumming downe vpon his head in the likenesse of a doore and there remaining. Until that time I did not certainly know him, whose govt before I was: by reason that his corporall estate, did hyde his celestiaall excellencie.

I sawe the
spirit de-
scend from
heauen, &c.

The text. But he that sent me to baptise in water, the same sayeth vnto me: Upon whom thou shalt see the spirit descend, and tarye still on him, the same is he which baptiseth with the holy goste: and I sawe, and bare record that he is the sonne of God.

For as yet the tyme was not come in the which the father of heauen would haue him to be openly knowen to the people. Therefore when I knew by the inspiration of the saied father that Helias was alreadye come, then to take awaie the errour and mistakinge of his persone, or lesse mannes conjecture should haue any doubt therein, he, by whose commaundement I toke vpon me the office to baptise you with water, taught me by a sure token: by the shewing wherof I might assuredly knowe who he was, that should baptise you with an effectual baptisme, and should by the holy gost, wherewith he was replenysed, freely geue to all them that trusted in him, remission of all their sinnes. For before Iesus came to me to be baptised, the father of heauen did aduertise me before hande, saying: By this token thou shalt surely knowe my sonne. Amonges many whom thou shalt wash with water vpon whomsoever thou shalt see the holy goste in the likenesse of a doore descending, and remaining,

be well asured, that the same is he which hath power to baptise with the holy ghost. For man washeth w water, but he onely by his heauenly power, taketh a waterlimes, and getteth righteousness. I sawe this toke according to the lasters promise in hym when he was baptised. And for this cause, he gaue me grace to see him, that you also through my preaching, should know the autour of your saluatio. Wherfore like as here to fore I haue witnessed, so do I now also openly testifie, that this is the sonne of God, from whence, as fro the heauenly fountaine, ye must require all thinges whiche pertaine to righteousness and eternal felicitie. For I wil suffice you no longer to suspecte greater thinges of me then I deserue, nor yet to be ignorant of him, whome to knowe is saluacion. By these maner of witnesses, Iohn did often commend Iesus (being as yet unknowen) to the multitude, and gaue ouer his owne auctoritie to hym as to his better: to the entent that from that tyme furth the people should leaue hym and cleaue to the gouernaunce of Iesu: Goddes providence in the meane tyme procuring this, to the entent that they both might be to vs an holysome example of a true preacher of the ghospell. For truly Iohn neyther with the enticement of so great renoume being willingly offered vnto him, was so muche corrupte that he would take vpon hym an other mans prayse, nor yet so afrased of the enuie of the Pharysees and Phariseys, (whose ambitious enuie, and enuious ambition would suffre no bodie to be exalted but thymself) that therfore he did cease to speake of the glory of Christ: neyther did he regarde his owne commoditie, but what was expedient for the people: hereby teaching how a preacher of the ghospel ought to haue a constant and sure staied mynde, yea, euen to the auenturing of his lyfe, not onely against erresse & couetousnes, but also against all ambition. And as for Iesus Christ, when he came as one of the common sorte of the people to be baptised, and also when he behaued himself amongst Iohns disciples, as if he had bene one of them, where as he was lord of al, he taught vs howe we muste cum to true glorie, by great humilitie and modestie of mynde, and that none is mete to be a mayster, vlesse he haue played the parte of a good scholler: neither that any ought to take rashly in hande the office of preachinge, excepte he hath bene all maner of waies well tried and approued: and in maner appoynted therunto of God.

Then told
you what
for the spe
ce he send
36.

I saye and
have record
that this
is the sonne
of God

The next day after, Iohn stood again, and two of his disciples, and he beheld Iesus as he walked by and saith: Beholde the lambe of God. And the two disciples heare hym speake, and they folowed Iesus.

Thereto,

Now to the entente that Iohns moste excellent purenes & honestie might more clerely apere, he thought it not inough to turne th'affections of y people from him to Christ, but he labourerth also to dispatche from himself hys owne peculiar disciples whome he had, and to put theym to Christ. For the day after these thinges, which I haue already rehearsed vnto you, wer dooen in the presence of the people, Iohn stood there again, and two of his disciples with him. And Iesus walked by and dootone not farre from thence (whiche thyng in dede was doon) to signifie a misterie thereby. For Iohn was a figure of Moses lawe, and Christ was the auctour of the profession of the ghospell. Therfore the law, whiche was now come to the bettermoste point, staied, as though it coulde go no further, but should cease by and by, and giue place to Christ at his coming, and comitte his disciples to him, but neuerthelesse in

The paraphrase of Erasmus byon

the meane while constantly bearyng witness of Christ: and as it wer bespue-
 ring the Synagogue to the true spouse, to be his church. Christ walketh by
 and downe to declare that he should alway grow greater and greater, and e-
 uery where gathereth disciples to heare his heavenly doctrine. Therfore
 whyles John stood and beheld Jesus as he walked, knowing right well
 that the sayd Jesus did desyre and long for the saluacion of mankynde, and
 also did couet to great disciples mete for his heavenly doctrine. John turnyng
 hym to the twooe disciples whiche stood by hym, beynge their maister, be-
 cause he would put them to Iesu, that was a better mayster then hymselfe, he
 poynted him to them with his synger, as he was walkyng, and sayd: Behold
 yonder is the lambe of God of whome I haue so often testified, who alone
 doeth take away all the synes of the wholle world. I haue prepared you for
 him, whosoever desireth true and effectuell baptisme, whosoever loueth true
 innocēce, and whosoever cometh true and perfitte health, must nedes comitte
 himselfe to his rule and order. For they that wer the true obseruers of Moses
 lawe, (as the lawe it self doeth witness) did prosse and goe forwarde thereby
 to the perfection of the gospell, that is to say, from faith to faith: wheras the
 Phariseis through their peruerse and ouerthwart loue of the lawe, did perse-
 cute him who by lawe had comended to the. Now Johns disciples made their
 maister no answer, but geuing credite to his worde, they least the sayd John
 that was the goer before the gospell, and folowed Jesus the auctour of the
 euangelicall health. And they sayed neuer a worde, but folowed hym, beynge
 set on fyre with the loue of his hie doctrine, the hope wherof they had concei-
 ued by the testimonie of John. But they dare not be bold to moue any com-
 munication to him with whome they had not been acquainted.

And Jesus turned about, and sawe them folow him, and sayeth unto them: what seek ye?
 They sayed unto him: Rabbi (which is to say, it one interprete it,) a maister, where dwellest
 thou? He sayeth unto them: Come and see. They came and saw whete he dwelleth, and abode
 with him that daye, for it was about the fourth houre.

Therfore Jesus perceyuing for what purpose they did folowe him: to de-
 clare how ready he would be to mete and ioyne with them whiche with pure
 myndes do chace and court the doctrine of the gospell: he (I say) not tarryng
 for their tarryng vpon him, of his owne good will doeth encourage and allure
 their badhesulnes, & turning himselfe towarde them, did behold them as they
 folowed him, not by he was ignorant to whom they folowed, or of what mind
 they folowed hym, but because he would shewe to other their worthye and
 mete affectio for the gospel. He speaketh to them and asketh what they would
 haue, to the intent that their desyre beynge knowne, might also kinde and fire
 by the myndes of other. But they forthwith declared themselves to bee very
 desirouse to learne of him, eue by by very name they called him by, saying: Rabbi
 bi (which worde in the Syllians tongue is as muche to say as Maister) where
 is your abydng? And vndoubtedly in that they called hym Maister, they co-
 fesse themselves to be his disciples. And where as they enquire of hym, where
 his dwelling place is, by that they doe declare, that they haue a will to learne
 of hym certayne secret thinges more familiarly, which (peraduenture) he would
 not speake openly before every body. Here now our Lorde Jesus taking plea-
 sure in their deuoute seruentelesse to learne, maketh no excuse by reason of the
 nyghte of the night, nor commaundeth them to come againe the day folowing,
 anyther

By behelde
 Jesus as he
 walked. 36.

He beheld
 the lambe of
 god. 34.

And by thus
 describes
 howe hym.

The text.

What seek
 ye?

Rabbi,
 where dwel-
 lest thou?

neither yet signifieth to them where his house is, in case they woulde at their conuenient leysure visite him: But he gently and courteously requiereth them to cum talke with him at his lodging, sayng: Cum ye and see. For he perceiued that any delaye shoulde haue bene paynfull to their earnest desire. They reioycing in that answer, beyng euen suche as they woulde haue wished for, came thither, and did not onely see the litle house, where then Iesus had his abiding, but also taried with him al that daye: and wer so inflamed with his holy communication, that not onely they reioyced in ther owne behalfe: but motioned and procured other also to cum to the company of that felicitie. And when they came to Iesus house, it was almoste the tenth houre of þ day, that is to saye, nye vpon the goyng downe of the sunne. For there is no tyme nor place vnfitt or vnconuenient for to leaue those thynges whiche pertaine to euertlastyng welth. And the presence of the preacher of the ghospell ought alwaie to be in a readinesse: For such an one ought he to be that taketh vpon hym to teach Chyisten philosophie and wisedome, which is onely the philosophie that can no skill of any pryde or statelynesse.

One of the two which hearde Iohn speake and folowed him, was Andrew, Simon Peters brother. The same found his brother Simon fish, and saich vnto him: we haue found Messias (which is by interpretation anoynted) and brought him to Iesus. And Iesus beheld him, and sayed: Thou art Simon the sonne of Ionas, thou shalt be called Cephas, which is by interpretation a stone. Therewith.

As concernyng these two, which had folowed Iesus by the counsaill of Iohn, the one of them was Andrew, Simon Peters elder brother: to which Peter, although he wer the younger, yet for the excellent seruice of his faith, Iesus after ward did promyse him the keyes of the kyngdome of heauen: and committed his shepe to be fedde of hym, after he had thysle professed his loue towarde Iesu. The godly loue of the ghospell hath this difference from that which mā of himselfe is inclined vnto, that if it haue gotten any notable treasure, it hydeth it not, nor enuieyth other: for many thinke that they doo not possesse that thing, which is common to other aswel as to themselves: but this godly loue reioyceyth that the commoditie therof should be common to many. Andrew beyng muche comforted with so great felicitie, for asmuche as by the report of Iohn, but muche moze by the familiar communicacion of Iesu himselfe, he found it true that Iesus was þ heauenly Lambe, which onely shoulde take awaye the synnes of the world, that he was the sonne of GOD, the only redeemer of mankynde: and that also he was Chyist which was promysed of the Prophetes, and loke for so many hundred yeres before: the sayed Andrew (I saye) as soone as he had found Symon Peter his brother, whose presence he desired greatlye, for thys purpose, that Peter whome he knewe did loke for Chyiste with great seruencie, myghte be made partaker of the felicitie of that assured knoweledge, which Andrew himself had of Chyist: We haue founde (sayeth he) that Messias, whome the Prophetes had promysed shoulde be redeemer of the worlde. And Messias in the Syrrians tounge is as muche to saye as Chyist, that is to vnderstande anoynted: because that anoynting pertaineth to kinges and priestes. But Chyist was the onely anoynted of God, to hym onely all power was geuen both in heauen and pearth, and he onely was þ priest eternally after Melchisedechs ordre, which hath reconciled God to mankynde with the sacrifice of his bodie. Symon being glad of so

The paraphrase of Erasmus vpon

And pleasant and welcome a message, and not satisfied onely to haue heard it, **brought bi** to Iesus. **to Iesus.** Ioyfully prayeth hymselfe also to see Iesu. Andzewo who had already proued the gentleness and graciousnes of Iesu, furthwith brought Simon to him:

And Iesus And when Iesus behelde Peter, he did not only be we his face, wherein neuer thelesse did shyne a purenes of hert, but he rather looked vpon his minde, whiche was endued with doouelyke simplicitie: and thereby apt to receyue the grace of the gospel. **beholdes** The sayd Iesus taking pleasure in his pure affection **hym. 26.** doorth tell the name of Peters father (by that declaring how nothing was hidden from him) and therewithall prayseth the godly simplicitie of Peters mynde, gathering an argument thereof, by the propriety of his fathers name: and by the darke sence of the chaungeyng of Peters owne name, he telleth before that in tyme to come, there shall be in him stablenesse of inuincible saythe.

For Jonas is as muche to saye, as a doore of grace. Simon by interpretation signifieth obedient, for out of the obedience of Moses law, is had sum furtherraiunce to the faith of the gospel. Therefore after that Iesus had looked vpon hym, he doeth lyke both his present simplicitie, and also doeth sumwhat open,

Thou art as you woulde saye darkely, his steadfastnesse to cum, saying: Thou art that **Simon the** **sonne of** **Joanna. 26.** Simon the sonne of Joanna, right aptely agreyng both to thyne owne name, and thy fathers: But hereafter when this faith shall haue gathered strengthe,

tha it maye be able to stand stable and vnshaken against all temptacions of the deuill, thou shalt be called Cephas, whiche in Greke is as muche to saye as **Thou shalt** **be called** **Cephas. 26.** Peter, in Latin. *petrus*, and in Englishe a stone. And this was the first instruction and principle of Chyistles church: this was also the first beginning of the whole of the gospel.

The text. The day folowynge, Iesus would go into Galile, and found Philip, and saith vnto hym: folow me. Philip was of Bethsaida, the cite of Andrew and Peter. Philip found Nathanael and saith vnto him: We haue found him of whom Moses in the lawe and in the prophetes did write. Iesus the sonne of Joseph of Nazareth. And Nathanael saith vnto hym: Can there any good thing come out of Nazareth? Philip saith to him: Cum and see.

The day after it pleased Iesus to goe into Galile, whiche was least set by of all the prouinces of Iewrie, because no man of any great renoume or fame, had at any tyme come from thence: and yet neuerthelesse Gaile did propheticke before that the lycht of the gospel should first appeare and haue his beginning about y place. Also the diuine counsaill thought it good so to be, because he would beginne his church of meane persons, vntaught and vnierned, bozne and cum out of a countrey that was baraine, and of no regards.

For bothe Peter and Andrew, which without calling folowed Christe, were men of Galile: and that the one brother did perswade and exorte the other to Iesu, was a fortunate prouocation of the church now newly beginning, whiche consisteth in brotherly charitie and mutuall congoide. Therefore when Iesus should go his waye into Galile, hauing alreadye two disciples of Galile to wayte vpon him, because he myght come sumwhat the better accompanied, he taketh to hym two other also of the same countrey, and of lyke nobilitie. For Iesus founde one called Philip bozne in Bethsaida a cite of Galile, which is nyr vnto the lake of Genazareth beyng the countreye of Andrew and Symon to whome the name of Peter was added. Furthermore in that they were all of one countrey, it betokeneth the congoide and agreement of the gospel:

ghospell: And that the diuersities of all maner of people, should be ioyned and brought together into one church, as it wer into one cite. Philip leard to haue met with Christe by chaunce, but the very thyng in dede was toen altogether by the prouidence of God, whiche had eternally decreed and appoynted, whome he woulde haue to be y first rulers and beginners of his church. Therefore Iesus sayd to Philip when he met with him: follow me. He tarried nothyng at all, but by and by followed Iesus, of whome alreedy he had knowen many thynges, both by the witnesse of Iohn, and also by the common rumour of the people. The woord of the speaker was of so great effecte, and the minde of the hearer was ready of his owne good will. It chanced verily, that as Andrew had assured and drawn his brother Simon, so Philip now reioysing that he was in the seruice of Iesu, when he had found Nathanael whom he knewe to be wondrously desirous of Messias cumyng, for whiche cause he was wont to be diligently to marke and obserue in the propheties of the lawe and the prophetes from whence and when the same Messias shoulde cum, Philip (I say) because he would make Nathanael partaker of that ioy wherem he did reioyse with all his hert, sayeth vnto him: We haue found that true Messias of whom Moses hath writen, that there shoulde a prophete rise out of the kined of Israel, a of whome the propheties of the prophetes hath vttered and declared so many thynges: This is Iesus the sonne of Ioseph of Nazareth, for at that tyme euery man toke Iesus to be Iosephs sonne, and he was better knowen by that name then by the name of Marie his mother. Moreover he was called among the common sort a Nazarene, not that he was bozne there, for Bethleem was halowed with his birth and infancie, but because he was conuersant and brought by there of a child, with his parentes. When Nathanael hearde this, truly he liketh well the most ioyfull tydings. But he is offended with y doubt, wherewith he was secretly troubled, through the prophetic, whiche (as euery man knowe) doeth promise that Christ shoulde come furth out of Bethleem: therfore he desiring to be taught more certainly, sayeth vnto Philip: Can any good thing cum out of Nazareth? of the which to wane the propheties of the prophetes hath made no mencio. When Philip himselfe being yet vntaught, and hauing no fether knowledge but his plaine simple faith, could not discusse thys harde matier, he aduisceth a sillier Nathanael to go to Iesu the fountayne it selfe, not doubtyng but that he would beleue as soone as he had sern and heard him. If you doubt (sayeth he) to crite me, come your selfe and see.

Followe me
etc.

Philip
founde Na-
thanael.

We haue
found him-
er, Iesus y
sonne of Jo-
seph. etc.

Can there
any good
thing cum
out of Na-
zareth?

Philip say-
eth: cum y
see.

Iesus saue Nathanael cumyng to hym and sayeth of him: behold a right Israelite, in whom is no guile. Nathanael sayeth vnto him: Whence knowest thou me? Iesus answered and said vnto hym: Before that Philip called the, when thou wast vnder the figge tree, I saue the. Nathanael answered and sayd vnto him: Rabbi, thou art crite the very sonne of God, thou art the king of Israel.

The text.

And Iesus wheras yet was of no fame or renoume by working any myracles, sumwhat to open his godly power by the knowlage he had of secrete thynges, wher he behelde Nathanael cumyng toward him, turned to his disciples, before Philip gaue hym any warnyng of hym, a before he named him, and shewed Nathanael to them, saying: Behold a very Israelite in dede, in whom there is no guile. In these wordes Iesus did both praise the true me-
nyng beleife of Nathanael, and also his pure desire to haue knowlage, wher

We holde a
right Isra-
elite etc.

The paraphrase of Erasmus vpon

as they which vntually do boaste themselves to be Israelites, are wont to be busy and curious of a belier they haue to laye matters to mens charge. Nathanael perceiuing that Iesus shewed by these wordes, howe that he knewe boell though the communication whiche was betwene Philip and him concernyng Iesus himself, & maruaillyng how this came to his knowledge, for as yet he toke Iesus to be none other but man, sayth vnto him: how knowest thou me? But Iesus yet declaring more evidently how he hadtwe the thoughtes of men, woe they neuer so secret, sayeth: before Philip called the when thou wast vnder the figtree, I had already seen the. The communicatiō was but betwene them two, and there was no witness by, that could make any relation thereof. The place was exprest, and the figgetre was noted and spoken of by s^o wale in a myserie, as a thing priue and of counsel to his first fault (that is to saye, of his habritte) whiche fault they must needes leaue, that will knowe Christe. It was manifeste by these argumentes that Iesus knewe the matter of their whole communication, wherof neuertheles he maketh no great rehearsal lest he shoulde seme to vphrayde him with his lacke of sayth, which was themselfe and asked the question of a good simple myrde. As soon as Nathanael heard these thinges, who was perswaded, that the secretes of the heart was open to god onely, and that the thing which he heard was more than man could do, now being nethyng offended with the doubte concernyng the name of the place of Christes birthe, he gaue his verdit of hym, saying: master, Thou art the very sonne of god, by whom the father hath determined to belier his people. Thou art that kyng of Israel whiche was long ago promised by the prophesies of the Prophetes.

Such an act
specially vnto
him.

Nathanael
sawe even the
very sonne
of God, &c.

The text.

Iesus answered and sayd vnto hym: because I sayed vnto the, I sawe the vnder the figgetre, then beleued, Thou shalt see greater thinges than these. And he sayth vnto him: Verily, verily, I say vnto you, here after shall ye see heauen open, and the angels of god ascending and descending ouer the sonne of man.

Iesus gladly embrazynge the mannes so ready and cheteful sayth, and his so euangelicall profession, doeth stablyshe also the opinion that Nathanael had of him. And now more evidently declaring his godly nature, sayth: Thou hast hereby conceyued a belief that I am the very Messias a king of Israel, which was promysed, because I tolde the howe I sawe the euen then when thou wast with Philip vnder the figgetre, & therfore thou hast a very good opinion of me: In tyme to come thou shalt see more apparaunt signes, whereby thine opinion of me may encrease. And forthewithall Iesus turned him to his other disciples, (of whom as yet, neuer a one did iudge of him accordyng to his dignitie) and he said vnto them. Take this for a suretie, hereafter ye shall see the heauens open and the angels of God ascending and descending ouer the sonne of manne. By this darke saying our Lorde Iesus did stirre vp the faith of his disciples, whiche although it were simple and vncorrupted, yet was it not fully instructed, and besyde that far from the perfect knowledge of the excellencie of Christ: he did stirre vp their faith (I say) to the loking for of greater miracles, and thereby to haue higher knowledge. For although the disciples did fantasie as it were in a dreame, sumthing to be in Christe passyng mannes nature, wherat they maruelled: neuertheles they did not as yet verily beleue that the fulnesse of the Godhead was in hym. Nathanael did confesse the selfsame thynges whiche Peter did after confesse: But because his

Thou shalt
see greater
thynges than
these, &c.

Verily be-
lieve, &c. ye
shall see the
heauens
open.

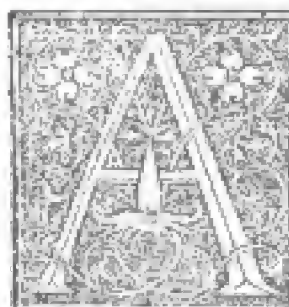
meanynge

meanynge was not lyke Peters, he had not therfore lyke answere that Peter had, whiche was: Upon this stone I wyl build my church. And to the vail I geue the keyes of the kingdome of heauen. And in very dede for because Iam that wer very me, are called the sonnes of god in holy scripture, for their great holynes, and other besides Chyist also did many times see before, thynges whiche he should folowe, by the inspiration of the holy ghost: therfore it is not to be maruailed at, if Chyist haue without relation of any other, what was doen secretly between the two disciples. further more in that he called him king of Israel, intendynge thereby to honour Iesus, as it wer with an hye and glorious tittle, it declarerh that euen as yet he dreamed of a worldlye kyngdome. And to haue a kyngdome in this world is but a verye base & an earthly thyng: But it is a thyng of farre more honour to be kyng of al the whole worlde, and also of aungels. This thyng ment Chyiste whan he sayd that the aungels as ministers diligent to do seruice. should ascende, and descende ouer the sonne of man. And although the disciples did not yet vnderstand at that tyme this sayng of Iesu, neuerthelesse he did hide it and layed it vp in thei myndes, as a seed whiche shoulde byrynge furth fruite in beloe tyme: For afterwarde we knowe how the aungels did often knowledg hym to be kyng of all thynges, by their obedient seruice, as whan Gabriel brought tidynge of his conception, when they song at his natiuitie: Glozy be to god that is about: when at diuerse tymes they apperayng to Ioseph did procure the safeguard of the chyldre, when they did him seruice after he was tempted of the deuyll, when they dyd comforte him in his collyte at the tyme he swet water and bloud: and whyles they did often appeare in the tyme of his resurrection: A gaue also, when in all mens sight he was taken vp into heauen, the aungels wer present, as suerties of the promise of his returne. And that in dede shalbe doo most specially, whē he shal cum in the cloudes with the maiestye of his father, and with the whole hoste and company of aungels, to iudge bothe quicke and dead: and to bestue a kyngdome to god the father.

The. ii. Chapter.

And the thirde day there was a mariage in Cana a cite of Galile: and the mother of Iesus was there, and Iesus was called: and his disciples vnto the mariage: And when the wyne failed, the mother of Iesus sayeth vnto him, they haue no wyne. Iesus saith vnto her, woman what haue I to do with thee? myne houre is not yet cum.

The text.



And Iesus had not tarped long in Galile, but the working of a miracle he began to declare & Iohns witness of hym was not untrue. In dede Iesus was better known in Galile then in other countreys of Jewrye, but yet they had no notable opinion of him, when as at that tyme also euen his brethren and kynsfolkes had no right iudgement of him. Therfore, the thyrde day after he came to Galilee, there was a solempne mariage made in Cana, which is a towne of that countrey. Iesus mother was byddē to this weddyng, because she was of kinne to the. And by this occasiō Iesus himself also was byddē, & his fower disciples wth hi, which he had gather-

The manner of Iesus was there &c.

The paraphrase of Erasmus vpon

red to gether a litle before. Now the when y feaste was at the hottel: and the bydegreme for lacke of wyne was lyke to be abashed, as yf he had made but a nigardey feast: And besydes that it was to be feared lest his geastes care-
 fulnes for lacke of wyne shoulde make the feaste the lesse cherefull: Marie the
 mother of Iesu of a certayne womanly carefulnes desiring to haue this discom-
 moditie remedied, seing that already by many tokens and also by the witness-
 ses of Iohn she was not ignorant of the power of her sonne, she is bold to call
 vpon him, saying: Sonne, they haue no wyne. In that she daue speake to him, it
 declared her motherly auctoritie: And in that she doeth not prescribe nor ap-
 poynt any thyng to him, what she woulde haue doen, it sheweth her reuerence
 towarde her sonne. But Iesus intendyng no we to take in hande the heavenly
 busines of the ghospell, wherof he woulde haue his father to be the onely auc-
 tour, suffereth not mans auctoritie to bee mixt therewith. For he did not mi-
 racles for this purpose to please the affections of his kynfolkes, but to cause
 his spiritual doctrine to be the better belieued through corporall signes and to-
 kens amonges the vnfaithfull people of that countrey. Therfore he answer-
 reth his mother sumwhat roughly, not that he did not loue her entirely beyng
 suche a one as she was, consydering he loued all mankynde so muche, but to
 content y he would kepe his auctoritie of working miracles ffe from worldly
 affections, and to cause the whole glozy therof to be ascribed to the power of
 god. For this was a thyng expedient for mans saluacion whiche Iesus did
 greatly thinke for and couet. Therfore not bitterly denyng his mother, but de-
 claring that she had litle to do with y busynes he went about, he answereth
 her: woman what haue I to do with the? I haue a tyme appoynted me of my
 father, when and after what soeuer I shoulde worke the saluacion of mankynde,
 that tyme is not yet cum. Hitherto I haue shewed my self obedient to thy wyl,
 I com hens forth I must do all thynges accordyng to my fathers wyl, and not
 after mans prescribe and appointment. In other thynges thou haste been my
 mother, hereafter I wil take the but as a woman, as often as I am occupied
 about my fathers busynesse. When soeuer his glozy shalbe to be serued, I shal
 not nede thy calling vpon. I wyl do of myne owne good wyl, y which y thyng it
 self shal requyte. I haue a tyme appoynted me of my father. So before y tyme
 also, whē he was but a childe, he tolde his mother of y she dyd interrupte him,
 when he was disputing in y temple. And of y lyke thyng again he warned her
 whē she had one cal hē forth to her, whyles he was pre.aching among y people.

They haue
no wyne.

Iesus saith
.26.

Woman
what haue
I to do
with the,

The certe.

His mother saith vnto the ministrers. Whatsoeuer he saith vnto you, do it. And there
 were standyng there six water pottes of Rome after the maner of the purifying of y Jewes
 containing two or thre shepys a peece. Iesus saith vnto them: fille the water pottes with
 water. And they fylled them vp to the vnnie. And he saith vnto them: draw out now,
 and beare vnto the gouernour of the feast. And they doe it.

Wherso-
uer he say-
eth vnto
you, do it.

But Marie the mother of Iesu beyng neyther offended with her sonnes an-
 swere, although it wet in somewhat rough, nor in the meane tyme mistrustinge
 eyther his goodnes or his power, maketh no answer agayne, but calleth the
 seruauntes of the house to her, and secretly in theyr eares saith thus vnto the.
 Do ye, whatsoeuer he shall byd you do. Undoubtedly the godly pitifull care-
 fulnes of his mother did procure that, lest y seruauntes lacke of belefe, or these
 bready seruice, shoulde be a let wherby that whiche lacked at the feast, shoulde
 not be amended. But how and what tyme y thyng shoulde be doen, she holding
 her peace leaueth it secretly to her sonnes wyl and apointment. These thynges
 wet

wer not don by chaunce, but Iesus deferred þ miracle for the none, because the lacke of wyne should be the better perceived of every body, and shoulde be well sene to be geuen for necessitie, and not for any vayne boasting or glorye: For so our Lord wrought al his miracles, that he seemed not to do them for thaffection of any woztoly pryse, but to succour and releue men of their euils and griefes: he did them so temperately & in so due order, that thei could not be doon moze faithfully nor with moze truth. Therfore now whyles the gastes taryd and were carefull for lacke of wyne, Iesus perceyvinge the tyme to be cum that he shoulde be knowen to his owne, commaunded his seruantes to fyll with water fyve pottes of stone, which stood there for this purpose, that if any attending to þ custome of the Jewes would cense himself with washing, he might haue plentie of water ready: for as much as that countey was very drye, & in sowe places well watered with fountaynes & runnyng ryares. This truly did cause the miracle also to be rather beleued, because þ vse of those waterpottes was a solemne thyng among the Jewes. And the sayd pottes neuer receyued any other licoure but water. Wherouer the greatnes of þ brills set forth the belefe of the miracle, for they contyneyd two or thre sydyns a pece so that they could not easily be remoued out of their place. The seruantes dyd obey him and fylled the waterpottes with water, as they wer commaunded: as then to the vyntyme. And he that was born, because he would haue mo wytnesses of the miracle, he commaunded them to drawe out of the waterpottes and to offer that which they had drawen to him that was the chiefe ruler and had the orderynge of the feast. And this Iesus did, partly because the ruler was sober, for he that hath the charge comitted to hym to see all thinges well furnished, is euer wound to abstain from wyne, whyles other folkys do drinke: And partly because he beeyng well skyled in tast, and hauing a fyne iudgement therein might moze truly geue credite of the wine the the reste of þ gastes, whose tastes myght seme to be dulled with drynkyng of muche wyne before.

When the ruler of the feast had tasted the water that was turned into wyne, and knew not whence it was (but the minsters, whiche drinke the water knew) he calleth the byrgrome and sayeth vnto him. Every man at the beginning dooth bestee the good wyne, and when men be drinke, then that which is worse: but thou hast kept the good wyne untill now. This beginning of miracles did Iesus in Cana of Galile & shewed his glorie: and his disciples beleued on hym.

But as sone as the ruler of the feast had tasted of the wyne, that was tourned out of water, & knew not where they drew it, suspecting the fault to be in the seruantes, that contrary to the custome of other, thei deferred to byng in such wyne until the latter end of the feast, he calleth the byrgrome to him, desiring to know of him by what occasion þ fault chaunced. Others (sayeth he) which make a solemne feaste, at the begynnyng thereof byng to the table of the beste sortys of wyne, afterward whē their gastes being already drunke haue their mouthes out of tast, & powze in drinke vntemperately, the they byng a serue of the worst sort. But then contrarywise haue returned vnto þ end of the feast, this wine which is better & moze pleasaunt than any þ was serued yet. And by this occasiō the miracle of þ thing þ was doē, spread abroode by litle rimonges manny. And afterward by examynyng the seruantes of this thyng, it was knowē that the water was not onely turned into wine, but also into very good wyne.

And as for the waterpottes they had no mistrust, but that they wer onely de-

fill the water
pottes
with water:

And thei
led the up
to þ vyntyme.

The text

The paraphrase of Erasmus vpon

The begin-
ning of mi-
racles by Ie-
sus. &c.

dicate and ordeined for water. The seruantes put water to water, and filled them vp to the brimme, & after they had drawen of the same whiche they pored into the vessels, they offered it to the gouernour of þe feast, who was sobze. The bridgrome knoweth wel enough that there was no suche wine prouided nor prepared. They went to the waterpottes and found them ful of þe self same good wyne. With this dede our Lorde Iesus began the working & settinge forth of his miracles in Cana a towne of Galile, intendyng by litle & litle to shewe forth tokens of his godly power to the world. For first of all this thing was doen in a matter not very weighty & also priuatly, yea & almost to please his mother & kinsfolkes withal: whiche had him in lesse admiration because they were his familiars & of his kinne. And this miracle was not much noted of very manye, but afterwarde it grew to be hadde in greater credit with mo: yet in the meanewhile þe faith of his disciples þe were present was stablished concerning Iesu, who hauing promised greater thinges, persourmed that which he had promised. And besides that this miracle (wherby he framed as it were a beginning to þe rest that he should do afterwarde) was not in vain, for first of al he would honour the mariage with his presence, knowyng before hande that in tyme to cum ther should be some whiche would condemne it as an vnpure & filthy thyng, whereas an honourable mariage & undefiled bedde is a thing most acceptable to God. Whereouer Iesus dyd as it were shadowe vnto vs by a certayne figure, that thinge, whiche he then chiefly went about. For now was the tyme cum þe in steade of the vsauerie & water of the letter of Moses lawe, we should drinke the pleasant wyne of the spirite of the gospel, by reason that Chyist turned into oure moze welth that thyng which was without strength & vnprofitable. For the law was not onely vsauerie to þe Jewes without Chyist, but also hurtful & deadly. They whiche haue not beleued in þe gospel, do stil drinke of the water of Moses law, but they, whiche haue beleued Chyist do happily waze warme, & growe lyuely toward the loue of heauenly life, through the moyst & swete lycour of his heuenly doctrine. And this was not doen before that Chyist had ioyned vnto him the church his spouse. Also the mother of Iesu was presente there, representing þe forme of the synagoge, whose auctoritie is diminished, yet she telleth the lacke of the wyne, but she herselfe doeth not crye by it. Nevertheless she was for oure behouf mother vnto him, which doeth reioyce and comfort our myndes with the swete wyne of his spirite. The names of the places also do agre to þe misery of the thyng. For Cana of Galile betokeneth possessio of a ready passage fro one place to another. For now was þe original beginnyng of a newe people gathered together, which should remoue from the letter of the lawe, to the spirite of the gospel, from the world, to heauen.

The next. After this he went houn to Capernaum, he and his mother, and his brethren, and his disciples: and there continued not many dayes.

After Iesus by this miracle had begunne to declare his mightye power amonges his kinsfolkes in a towne of smal renoume, he went downe to Capernaum. That cite is in the selfsame Galile of the Gentiles, all exottouse and swelling in pryde, by reason of the plentie of riches therein: beyng also nye vnto the lake of Genazareth and in the coastes of zabulon and Neptalim. But accordyng to the wisdom of the gospel that thing whiche is highly esteemed in the world, is abject, and litle set by afoze God. Iesus mother with his brethren

then and disciples went down thither with him, but they taried there verie few daies. Neither was there any miracle doen in that place. But this benefit seemed to be doen in the meane time, for his mothers & kinfolkes pleasure: who now he would no longer cary about with him, forasmuche as he would take in hand greater thinges, because that worldly affection and loue should challenge vnto it no parte of those thinges which were doen for the gloire of the frequently father.

And the Jewes Easter was euen at hand: and Iesus went vp to Ierusalem: and found sitting in the temple those that sold oxen & shepe, & doves, & changers of money. And when he had made as it were a scourge of small cordes, he drave them all out of the temple, with the shepe and oxen, and poured oute the changers money, and ouerthrew the tables.

The text.

And said vnto them that sold doves: haue these thinges hence, and make not my fathers house a house of merchandise. And his disciples remembred that is written: the temple of thine house hath euen called me.

Therefore Iesus leauing his kynfolkes behynde at Capernaum, seeketh tyme and place mete to declare openly his power and auctoritie, which he had receiued of his heauenly father, & not of men. For euen then the moste hygh & sollemne feast of the Jewes was at hand, which is called Easter, and after the Hebrue tongue, is as muche to say as a passing ouer. They did kepe this day as an holy feast every yeare in remembraunce of the olde flooy: because their eiders had safely passed ouer oute of Egipte, when they wente into the lande whiche God had promised them. But now that thing whiche they did honour but in figure, was doen in dede by Christ, & is to say, he now brought to passe that men hauing forsaken the darknes of errours, and cloude of sinne, should be remoued, and brought through & faith of the gospell, to innocency, lighte and immortallite: forasmuch therfore as at that time there was at Ierusalem a great number of people which out of al the partes of Syria dyd assemble there againe that feastful day, Iesus went thither now goyng vp towards his fathers business, where as before he went down to Capernaum to obey & please his kynfolkes with al. And furthwith he goeth into the temple, which place is wont to be ofte goen to of a religious minde, to serue god therein: And verely Christ was & master of true religion, who when he entered into the temple which was ordeyned for deuoute religiō & worshiping of God, founde there thapparaunce not of a temple, but rather of a market place. For he founde there many there which in & holy place dyd exercise theiuelues about filthy, yea & sinful game, & so turned into robbery that which was ordeined to geue occasiō of godly religion. For to thintent that straungers might haue suwhat to offer, they sould to them of an hye price, shepe, oxen, doves, & other suche lyke thinges, which (accorpyng to the custome of & Jewes) wer wounte to be offered or geue to the priestes: but in the meane while & sellers bargained with the priestes & leuites, what the sayd priestes and leuites should sel againe to the by a lesse price, the selfsame beastes that the priestes had receiued of theyn which had offered, whiche thing the sellers dyd, because they myght sel those beastes agayne to other straungers with a double gaine. So it was brought to passe that by poysoning the straungers, the filthy gaine whiche rose double by selling one thing twise, should be deuised betwene the merchautes and the ministers of the temple.

Iesus went
up to Ierusa-
lem, &c.

And founde
those that
sold oxen.

And to haue moze quicke and ready merchandise ther was present, according to the custome of theyr common market changers of money and bankers, suche as dyd change the greater cōpys for money

The paraphrase of Erasmus vpon

money of smaller colur, or golde for silver, or els did exchange straunge coyne for coyne of that place. And thereby also they had shamefull gayne, lyttle dysferpyng from busynesse. Iesus then declaring by his very acte how great a pestilence corrupt desire of lucre is to the church, and how far all they ought to be fro this disease, whiche profite themselves rulers of religion of the gospel, made hi (as it wer) a scourge of smal cordes, as though he would drine dogges out of goddes temple. And both with great indignation and auctoritie, he drove them all out of the temple, displaying and throwyng downe bothe the merchautes and theyr wares: And byd not onely put out the men, but also þe weye, and oren, that there shoulde remaine behinde no suche filthie baggages.

Yea and besides that he scattered abrode the chaungers money vpon the ground, & ouerthrowe also their bondes, teaching how these thynges ought vterly to be troden vnder foote of the worshippers of true religion. Wherevnto as if he had been moued with indignacion therat, he sayd to them, which soule the doours: hane these thynges hence: and make not my fathers house an house of marchandise. And his disciples when they saw Iesus beyng at al other tymes quete and meke, here now how earnestly he chased out those which byd busenely vse and desyle the godly religion of the temple with their fobole and spynfull gayne, the disciples, I say, remembred the prophete which is in the thre score and eght psalme. The iele of thy house hath euen eaten me.

The text:

Then answered the Iewes and sayed vnto him: what token shewest thou vnto vs, sayng that thou dost these thynges? Iesus answered and said vnto them, destroy this temple, and in three dayes I will reate it vp.

But as for the Iewes when they had hearde that he namyng his fathers house, did as it wer by a certayne peculyer and singular way, declare himselfe to be the sonne of god, and saue hym also so hyely take vpon him openly and in apperaunce to be so very angry with them, whiche seemed to further bothe the prestes profite, and also the religiouse serupce of god, they crye out vpon hi and say: If god be thy father, and if thou wilt reuenge the contempte and iniurie of thy father, do sū myracle þe we may perceyue thou dost these thynges by the auctoritie of thy father. If thou dost these thynges by thyne own auctoritie it is presumption: And if thou dost them by gods auctoritie, what token shewest thou that we may beleue the? But Iesus knowyng þe they would flander him in case he had wrought any miracle to shewe himselfe thereby, sayng he neuer yet did any miracle but onely to succour them that lacked helpe in their nede, to thintent þe thesame thyng whiche was a proufe of his godly power, shoulde be also a benefite & helpe vnto the necessitie of man, he promised the a tokē vnder a parable: which tokē if he had the opely declared, they would not haue beleued, in somuch as they did not beleue it whē it was doē in dede.

Destroy
this temple,
and in thre
dayes, &c.

The tokē was concerning his death & resurrection. The sayng was also signified by Jonas, which tokē Iesus had promysed after he had voun many miracles, & also at such tyme as they required hym to shewe sū tokē þe shoulde cū fro heauē. But now he promisseth (although moze darkely) þe selfsame token to the, who as yet were but ignorant: The temple wherin they wer at that time, occasioned hym to say as he did: of the which temple þe Iewes did boast theselles beyond measure. Speak downe this temple saith he, & in thre dayes I will set it vp again. This parable not so much as his Apostles did vnderstand. But at length whē they had knowē & sene his resurrection, they perceined the meaning of his sayng

saying, by the effecte of the thing it self: for Iesus ment it by the temple of his owne body, whiche they tookough their malice should put down, by putting it to death: & he by his godly power, should raise it vp again within thre dayes. The Jewes thought this sayng not onely to sond and without reason, but also bugodly and wicked. for it was an bugodly thyng to commaund a temple of so great religion to bee broken: and to set vp again within thre dayes so laboriouse a building, seemed to be a saying contrary to all reason.

Then sayd the Iherosolimites vnto Iesus thus: this temple a building, and wilt thou reate it vp in thre dayes: but he spake of the temple of his body. Affore therfore as he was risen from death agayne, his disciples remembred that he had thus sayd: and they be leugh the scriptures, and the wordes which Iesus had sayd.

The text.

And as they vnder stood the thing, so they answered accordingly, saying: When labored very soze þ space of xlvi. yeres after that the Babylonians had broughte Jewry into captiuitie to repaire this temple, and wilt thou set it vp again in thre dayes? Our lord Iesus made no answer to that objection, knowing that he should haue doen no good, in case he had made plain his darke saying, whē not so muche as his owne disciples, yea after they were instructed by his doing of so many miracles, & his so manifest preachinges, coulde abide to heare his death spoken of, nor beleue the mystere of his resurrection. Yet this saying did cleue and remayne still, as a certain seed in the mindes of the hearers: but it brought forth sundry scutes in sundry persons. For the Jewes keeping the same still in their remembrance, dyd laye this saying to his charge before the wicked priestes, as a crime worthy of death. The disciples in as muche as at that tyme they could not vnderstande it, yet bearyng it in their mindes, did meruaile what it shoulde meane until the tyme that after his resurrection the holy ghost taught them how Christ by the name of the temple, ment his owne bodye that was muche more holy then the temple, whiche the Jewes dyd honour so religiously: for so muche as the fulnesse of the godhead dyd dwell therein. And yet enough the it was sacriledge to despye and violate that temple of stone: but they were nothyng afrayd finally to shew to downe the most holy temple of his most holy and precious body. Howbeit Iesus the verye Salomon who had builded this temple for his owne selfe, of the virgin Marye, dyd restore it agayne within thre dayes after they had pulled it downe, according to the prophecies of the prophetes. Therfore the disciples consertying the scriptures with Iesus saying at this tyme, did perceyue this his resurrection to be the greatest toke whereby he declared to the Jewes his godhed. For albeit we haue red that some men haue risen againe from death to life, yet no man did saye vp himself to life but only our Lord Iesus. For he only had power in himself to leaue his life and to reuiue it againe, when he would. And so by these principles & begininges, Iesus did stirre vp all the Jewes mindes to loke for greater thinges in him against their hie feast, which was now at hande.

What he spake of the temple of his bodye.

And they beleued the scripture. 75

When he was in Ierusalem at Easter, in the feast day, many beleued on his name whē they sawe his miracles whiche he did: but Iesus did not commit himself vnto them because he knew all men, & needed not that any man should testifie of him: for he knewe what was in man. But after þ he had taried at Ierusalem certaine daies of the feast of Easter, and by his miracles and doctrine had, as it were, sowed sum seedes of the sayth of the

The text.

of the

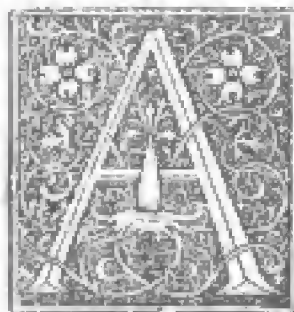
The paraphrase of Erasmus vpon

of the gospel, many being moued rather with the miracles which he did the with his wordes, dyd credite his saying: and belueu'd him to bee the sonne of god, whom he preached himself to be. For the Jewes be not so muche moued with reason as with the sight of miracles: but Iesus then shewing to vs the very forme and fashion of a teacher of the gospel to whose wisdom it appertyneth not euen at the first to comynge to the myndes of ignorant persons at the misteries of his his doctrine, whose gētynges it becometh to heare with, and to suffre them that be yet but weake and imperfect untill they may attaine to hies thinges: Iesus, I saye, because he knew their faith was yet but waueryng and imperfect, and their mindes not able to receiue the mysteres of the wisedome of the gospel, he did not auenture himself among the common sort, lest the peoples affections shoulde bee sodainly altered, whereby some comotion wer lyke to ryse. For there wer many that werfore beyed with this auctoritie of Iesus, specially they whiche did suppose that his doctrine and glory shoulde hynder their lucre and auctoritie. The enuy of the phariseis and Scribes had not yet brast forth into open slaundering of him, but neuertheless they kept enuy and malice close in their hartes, deceitfully seeking occasion to hurte hym. And therfore because at this tyme Iesus could do lytle good among them, lest he shoulde geue eny persones occasion of greater enuy, he withdrew himself from them, for as much as he knewe the secreete thoughtes of them all, neither neded he to be tolde any thyng of any man. For he, who was ignorant in nothyng, knewe euen of himself the very secreete of every man there. Neyther yet in the meane whyle did Iesus make any promission to saue hymselfe, who willingly came of veray purpose to suffer death for the saluacion of the world. but he toke away from their malice occasion whereby they should els haue synned.

The,iii. Chapter

The terte

¶ There was a man of the phariseis named Nicodemus a ruler of the Jewes. The same came to Iesus by night and said vnto him: Rabbi, we knowe that thou art a teacher come from god, for no man could do suche miracles, as thou doest, except god wer with hym.



Amongest many whiche had conceyued sum good opinion of Iesu by seying hym do his miracles, there was a certaine man called Nicodemus, who was of þ phariseis secte: and one of the numbze of them whiche wer taken amonge the Jewes for chiefe rulers. This Nicodemus knowinge right well that there wer many of his ordze and secte which did enuy Iesu, and laye in wayte to do hym displeasure, wente vnto Iesu, but it was in the nyght tyme: declaring by þ dede howe he was as

The same
came to Ie-
sus by night
¶

yet but weak & waueryng in his loue towarde Iesu: tohome althoughe here- tofore he had in great admiratiō, neuertheless he would not for his sake sustaine any losse of his owne renoume, & glory among men: nor yet for his loue would he be brought to be hated and enuyed of his owne coumpaignes: but this came rather of feare then of vngodlynes, and surely moze of woefully shamefastnesse, then of frowardnesse: and of it with this maner of shamefastnesse hath so great power in some folkes myndes, that they whiche can little regarde both their

goodes

goodes and their lyfe, cannot ouercome this kynde of affection, whiche is speciallpe graffed in those hertes that be naturally disposed to gentlenes. For he whiche was the chiefeste among the rulers of the Jewes, was ashamed to be taken for pooze Iesus disciple. And he who was placed in the hiest seate of y^e Synagogue, feared to be putte out of that place. But Iesus the most milde and gentle teacher, who doeth not breake the broufed reede, nor quenche the smokynge flaxe, did not repell or refuse the sared Nicodemus, that came to salute hym, though he wer bothe fearfull and came out of due tyme, but doeth curteously receiue hym who was doubtlesse a weake spirited man, but yet without malyce, and for that cause worthy to be promoted litle by litle, to higher thynges. Now by and by Nicodemus declaring how muche he had profited by seying Iesus do his miracles, maketh suite to get his good will with this pzeface. Whaister, sayeth he, we do already evidently perceiue this thy doctrine not to be suche as the phariseis is, for the thyng it selfe doeth shew y^e thyng autozitie of pzeachyng is geuen the not of man but of God. For no manne could dooe these miracles, whiche thou dooest except god wer present with him and did helpe hym. Nicodemus dyd set forth this opinton concerning Iesus, as an hye and great estimacion, howbeit it was farre vnder his dignitie: for Nicodemus supposed him to bee none other, but sum prophete whom God did sauour, and was present with in the doyng of his miracles, as though he had not wrought them by his owne power.

The text.

¶ Iesus answered and said vnto hym: verely verely I saye vnto the: except a man bee borne fesh aboute, he cannot see the kingdome of god. Nicodemus saith vnto him: how can a man be borne, when he is olde? can he entre into his mother's wombe & be borne againe? But Iesus doeth neither reprove Nicodemus vperfitte opinion concerning him, neether doeth he forthwith boast of his owne greatnes: but with gentle and freddy behauiour, litle by litle byingeth him that is so aspe, & easie to be taught, vnto farther knowledge of moze secret misteries of the euangelicall doctrine. The Jewes which had as yet drunk but onely of y^e water of Moses lawe, whiche had knowen nothyng els but the baptisme of Iohn, neither had they yet tasted the wyne of the euangelicall doctrine: nor had been baptysed by the spirite and fyer. The Jewes (I say) vnderstood all thynges carnally, and for that cause wer very rude and vnfit for the philosophie of the gospel, whiche is all spiritual. Therefore our lord did not cast hym in the teech with his ignoraunce, nor with his haltyng mynde on bothe sydes, in y^e he did partly apply himselfe to the worlde, and partly to god, nor yet spake that thyng to hym whiche afterwarde he required of his disciples, when they wer cum to moze knowledge, sayng to them: whosoener shall be ashamed of me afore men, I will be also ashamed of hym before my father. Our lord, I saie, dyd laye none of these foresaid thynges to his charge, but by his darke saynges he causeth Nicodemus to vtter his ignoraunce, to the intent that litle by litle he mase instruct him, and bying him from carnal affection to spiritual vnderstandyng. Nicodemus (saith he) take this for a very surtie, except a man be borne againe new, & as it wer chaunged into a new man, he cannot se y^e kyngdome of god: So very new is this doctrine whiche thou desirest to learne of me. For as muche as Nicodemus thought that sayng to be to no purpose, he answereth in dede ignorauntye and grosselye, but neuerthelesse simply and plainly, sayng: how is it possible that a mā being alreadye of so many yeres

Iesus answered, 3c.

The paraphrase of Erasmus vpon

as I am, can be bozne again: Can it any waie be brought to passe that he should entre into his mothers wombe, and come thence again and so be bozne a newe?

The text.

Jesus answereth verily verily I say vnto the: except a man be borne of water and of the spirit, he cannot entre into the kyngdome of god. That which is borne of the flesh is flesh, and that which is borne of the spirit is spirit.

except a ma
be borne of
water and
of the spirit.

Jesus being not offended even with this so grosse an answer, bothe saucth gently to interpret and declare what it is to be bozne a new, or from aboue. Nicodemus (sayth he) & thynge that I haue sayed to the is moſte true. He that hath a will and deire to be hable to receiue the euangelical doctrine, muſte be bozne again: but the maner of byrthe that I ſpeake of, is after an other ſorte: for it is not carnal but ſpiritual, and it doeth not conſiſt in multiplying of bodies by generation, but in turning of ſowles into a new ſort: neyther by this byrth be we made again the chyldren of men, but & chyldren of god. Therfore be wel aſſured (as I coulde you euen now) that except a man be bozne again by water & the golpe ghoſt: & of a carnall ma becum ſpiritual, he can not entre into the kyngdom of God which is altogether ſpiritual. Lyke is bozne of the lyke. That which is bozne of the fleſh, is none other theng the fleſh: but & which is borne of & ſpirit is ſpirit. And verily as muche difference as is betwene the fleſh, and the ſpirit; betwene & body & god; ſo muche is this generation (whereof I ſpeake) more excellent then that which byingeth forth one bodie out of an other. They which be bozne after the fleſh, do ſaue none other theng but the fleſhe, nor beleue any thing to be, but & which thei ſele and perceiue with thei ſenſes. But thoſe thyngeſ which be not ſeen, be moſte excellent, and of greateſt ſtrength, where as the fleſhe is weake and impotent.

The text.

As canſt thou not ſee that I ſayd to the, thou muſt be borne from aboue: The wynde bloweth where it liſteth, and thou canſt not ſee the ſounde thereof, but canſt not tell whence it cometh or whither it goeth. So is every one that is borne of the ſpirit.

As canſt thou
not ſee that
I ſayd to the,
thou muſt be
borne from
aboue,

Wherfore ſayng that there be two ſundry wayes how to be bozne: there is no cauſe why thou ſhouldeſt meruaile that the ſame veray man, which is once bozne naturally after the fleſh, whereby he might be the childe of a man, ſhould be bozne againe of the ſpirit inuiſible, that thereby he maie be the childe of god, who is a ſpirit, and alſo might be made apte for the kyngdome of heauen which is ſpiritual and not carnal. But if thou doeſt not yet vnderſtand me, take vnto the a ſimilitude of ſuche thyngeſ as be ſumwhat agreeable to ſpiritual thyngeſ, and yet may be perceiued with oure bodily ſenſes. God in heuē deſcende is a moſte ſincere and pure ſpirit, and very farre of, from all bodily ſenſes: but this ayre, whereby we be coſtrued in lyfe, and wherof we ſele ſo greate ſtrength and profit, is called a ſpirit or wynde, becauſe in compariſon of oure bodies it is right ſubtile and lyne, but this kinde of ſpirit the wynde, is not ſlayed at mannes wyl and pleaſure, but of his owne violence is caried whither ſouer he liſt: ſpreading it ſelf ouer all thyngeſ, and putting into corporall thyngeſ a merueilleous force and ſtrength. Sumtyme it byngeth lyfe, ſumtyme death: it is otherwhyle calme and ſtil, and otherwhyle moze boyſterous and violent: ſumtyme it bloweth out of & Eaſte, ſumtyme out of & Weſt, ſumtyme out of one part of the world, ſumtyme out of an other: ſhewing himſelfe by the effect thereof: and ſo thou heareſt the ſound of it whē thou ſeeſt no body at all, nor any theng which thou canſt catche or lay hand vpon: thou perceiueſt

The wynde
bloweth, &c.

nest that it is present, yet dost thou not see it when it cummeth, nor to what place it conueryeth it selfe when it goeth from thee. This spirituall birth is of lyke sorte. The spirit of god doeth ranshe and transforme the myndes of me by secreete insprations: Therefore there is felt an vnexhaustible strenght & efficacie, and yet the thyng whiche is doen is not perceiued with our eyes. And they whiche be thus borne again, be not now led with a worldly and carnal spirit, but with the spirit of god, whiche groweth lyfe to all thynges and governeth the same.

So is cury-
one that is
borne of the
spirit.

Nicodemus answered and said vnto hym: How can these thinges be? Jesus answered & sayed vnto hym: Art thou a maister in Israel and knowest not these thynges?

The terte.

Nicodemus being as yet rude and grosse, did not repugne against Jesus, but not perceiuing the meanning of his wordes, and desirous also to haue those thynges, whiche he had hearde more plainly declared, sayeth to Jesus: By what meanes can these thynges be brought to passe that a man of bodily substance shoulde be turned into a spirit by a newe byrthe, and of God be borne godlyke? Nowe Jesus to declare that those thynges whiche pertaine to the heauenly doctrine are not perceiued with mans reason, but rather are comprehended with faith. and shewing lykewyse that the philosophers of the world being proude of their natural wytte, wer vnapt to be taught these thynges, yea and the Phariseis also whiche stoutly professed the literall sence of the lawe, when in dede they knewe not the spirituall meanning thereof: but to declare therefore that this his doctrine is the same wysdome whiche the father of heauen would hyde from worldly persones, & open to them which as touching the world, are simple witted, & taken for fooles: Jesus (I say) maketh this answer to Nicodemus sayng: thou art taken for a maister in Israel, and professest thy selfe to be a teacher of y people, and art thou ignorant in these thynges which thou oughtest most chiefly to knowe: how farre of then are the common sorte of people from spirituall doctrine, yf thou being so great a teacher of the people, dost not vnderstand these thynges: but in the meane while it shal profite thee to beleue y thyng whiche thou canst not vnderstande. Faith shall cause the to feele and perceiue these thynges although thou seest the not: for yf thy wytte cannot serue thee, to cum to the full knowledge of the nature and vyolence of this worldly apper, when thou feelest it with thy senses, howe shalst thou attaine to the knowledge of these thynges which are farre hieer and further of from al bodily senses: for truly in as muche as they be godly, they doe farre passe and surmounte the capacite of mennes myndes, except they myndes be inspired with the holy ghost.

How can
these th. as
ges be?

Art thou a
maister in
Israel? &c.

Verily verily we speake as we do knowe, and testifie that we haue seen, and ye receiue not our witness. All I haue saide you earthly thynges: and ye beleue not, howe shal ye beleue yf I tell you of heauenly thynges?

The terte.

But thou mayest surely and safely beleue me whiche doe not only by inspiration feele these thynges that be heauenly, or haue only heard them afresuch sorte as the prophetes did (of whose numbre thou takest me to be one) but we speake thynges wherof we haue had full proufe and sure knowledge, yea and we beare witness to you in earth of the thyng which we haue seen in heauen. But ye whiche be not yet borne again by the spirit, doe not beleue these spirituall thynges. Ye beleue a man when he beareth witness of those thynges whiche he hath seen w his bodily eyes, & yet ye doe not credit him, who being

We speake
as we doo
knowe, &c.

The paraphrase of Erasmus vpon

heauenly himself, hath seen heauenly thinges with his spiritual eyes. As heauenly thynges be of moze certaintie then earthly thynges: so they be moze assuredly perceived of him whiche hath heauenly eyes. Vnto our Lord Iesus spake these thynges couertly and darkely, signifying that he was naturally God, although he caryed aboute a mortall bodye: and to shewe also that this witnes whiche Nicodemus did attribute to hym as an hye thyng (that is to saye that he was sent from god) was far vnder Iesus dignitie, after his sorte of meaning whiche he spake it: for Nicodemus as yet iudged no hygher thyng of Iesu, but that he was sent from God as we reade other Prophetes haue been, and in suche wise as John also was sent from God. But the sonne of God was after an higher sorte sent from God, who alwaie had been with God the father, before he was sent: yea a euen the was with the father as touching his godhed: by reason wherof, he neuer departed from the father. And for because those thynges which hertofore Iesus had spoken concerning how to be borne a newe by water and spirite, myght apere to grosse or rude for the highnes of this misterie, that is to saye how Gods nature and mannes should be vniited together in one person, that the same persone should lyue in earth a very mortall man, and be so immortall God still remaynyng with his father in heauen: Therfore (I say) Iesus spake further, saying: If you by reason of your carnall and fleshye mind doe not beleue me speaking to you as yet but of earthly thynges, how will ye beleue me, if I shal tel you those thinges that be altogether heauenly: which neuertheles both I my self haue seen, and knowen moze assuredly then ye knowe these thynges whiche ye see with your bodily eyes:

The next And no man ascendeth vp to heauen, but he that came down from heauen, euen the sonne of man whiche is in heauen. And as eagles lifted by the serpent in the wilderness, even so must the sonne of man be lifted up: that whosoever belueth in hym, perishe not but haue eternall lyfe.

No man ascendeth vp to heauen, For who among eyther men or angels was euer able to ascende vp to heauen, there to beholde celestiaall thynges, and presently to looke vpon the deinite nature as it is in deite? No mā at all ascendeth vp into this heauen, but the sonne of man, who came downe from heauen into the earth: and the very same doeth yet still remaine in heauen, beyng neuer separte from the perfitte beholdinge of the godhed, albeit in the meane while he cometh here in earth, to be base and litle regarded. But thus it was thought mete to y determination of god, to declare his glorie to the world by worldly repute, and low estate: to thintent y by the very same way: men after they haue forsaken false glorie: should make haste to the true and eternall glorie. And if any man aske what necessitie compelled the sonne of God to cume downe from heauen, and to lyue here in earth as a poore abjecte persō: truly none other thing was cause thereof, but the moste hye and excellent loue of God the father toward mankynde, for whose saluaciō he hath geuen his only begotten sonne to suffre deathe, yea and suche a deathe as is moste shamefull after the worldes estimation, his will was to bestow a geue one for the saluacion of all men. Nicodemus (saith he) let not this thyng seeme to thee to be suddayne and straunge, this is the very thyng whiche Moses by a figure did signifie should cume, when, at such time as the people did persecute thozow the behemente inuasion of serpentes, he dyd hang vp a brassen serpent vpon a stake: that whosoever had looked therupon, should be safe from the deadly biting of the serpentes. Therfore as that hye

sen

sen serpent hauing in dede the likenes of a venomous beaste, but yet being so voyde of all venome, that it did also helpe others whiche wer poysoned, was hanged vp in the desert, that all men might se it, for their safetie: so muste the sonne of man be exalted: to thintent that all, which thow faith shall liue by thire eyes vnto him, may be deliuered from þe deadly poyson of synne, that not only þe people of Israel, but generally what man soeuer with a pure herte putteth his full truste in him, should not perishe, as subiect to synne whiche bringeth euertlastyng death: but thow the death of one innocent, should ob- tayne eternall lyfe. Tulye our lord Iesus by this maner of darke saynges opened to Nicodemus the mysterie of his manhed, and of redempyng þe worlde by the crosse: albeit he was not yet able to receiue & vnderstande these thynges. In the meane while declarpyng therewithal, how great difference was betwene them which did reade the law after a carnall sence, consioeryng nothing but the plain stozz therof, and them, whiche by inspiration of the holy ghoiste (of whom heretofore we haue spoken) did perceiue þe mysticall sence that lieth hid, couered ouer with the tecte. But neuertheles our lord Iesus did then, as it wer, some seedes of faythe into Nicodemus minde: þe hereafter he myght per- ceue this thyng to haue been doen not by casualtie oꝝ chaunce, but by the ap- poyntment of God: and so the good seed beyng receyued into apte grounde, might bring furth in due tyme, þe fruite of faith, not only in Nicodemus hert, which did heare these thynges, but also in all thire myndes, vnto whom these thynges should be declared by his repozte.

For God so loued the worlde, that he gaue his only begotten sonne, that whosoever beleweth in hym, should not perishe, but haue euertlastyng life. For God sent not his sonne into the worlde to condempne the worlde, but that the worlde thow him might be saued. He that beleweth in him is not condemned. But he that beleweth not is condemned al- ready, because he hath not beleued in the name of the onely begotten sonne of God.

The tectes

For who would haue beleued the charitie of God to haue been so great towarde the worlde beyng rebel to hym, and gilty of so many great fautes, that not onely he did not reuenge the vnglaciousse actes that had been com- mitted therein, but also sent downe his only sonne from heauen into earth, and deliuered him to suffre deathe: yea euen the most shameful death of the crosse, to thintent that what man soeuer would beleue in him, wer he Jewe, Grecian, oꝝ neuer so barbarous, should not perishe, but obtayne eternall life, thow þe faith of the ghospel. For albeit that in tyme to cum the father should iudge þe vniuersal worlde by his sonne at his last cummyng, yet at this time, which is appoynted for mercie, God hath not sent his sonne to condemne the worlde for the wicked deades therof, but by his deathe to geue free saluacion to the worlde thow faith. And lest any body perisshyng wilfully, should haue wherby to excuse thire owne malice, there is geuen to al folkes an easie entrie to saluaci- on. For satisfaction of the fautes committed befoze, is not requyred: neyther yet obseruacion of the law, nor circumcision: only he that beleweth in him shall not be condemned: forasmuche as he hath embraced that thing, by the whiche eternall saluacion is geuen to al folkes, be thei neuer so much burdened with synnes, so that the same person after he hath professed þe ghospel, doe abstaine from the euil dedes of his former life, and laboure to go forward to perfect godlines, accordyng to the doctrine of him, whose name he hath professed: but whosoever contempnyng so great charitie of God towarde hym, and putting

He gaue his onely begotten sonne.

He that be- leueth on him is not condem- ned.

Because he hath not be- leued.

The paraphrase of Erasmus byon

com himselfe the saluacion that was freely offered hym, doeth not beleue the gospell: he hath no neede to be iudged of any bodye, forasmuche as he doeth openly condemne himselfe, and reiectyng the thyng, wherby he might attaine eternall lyfe, maketh himselfe guiltye of eternal payne. God hath offered saluacion to all folkes by his only begotten sonne, and that thow saysthe, to thy content we may knowlege and worshippe him as the auctour of saluacion, and put the hope of all oure felicitie in hym. Whosoever refuseth thus to doe and dispiseth the goodnes of God, beyng so ready to be had, and dishonoureth his sonne, whom the father woulde haue to be honored: and also esteemeth as nothyng his death that he suffred for vs, that person (I saye) doeth declare himselfe euen in very dede to be woorthie of euerlastyng punishment. For who perceynerth not hym to perishe of good right, and thow his owne faute, whiche willingly and wittingly doeth embrace that thyng, by the whiche he perissheth, and resisteth that thyng, wherby he might haue recovered health?

The text. And this is the condemnation, that light is come into the world, & men loved darkenes more then lighte, because their deades were euil: for every man that euil doeth, hateth the light, neither cometh he to the light lest his deades should be reproboured: but he that doeth truth, cometh to the light that his deades may be knowne howe they are wrought in God.

When loued
darkenes
more then
lyght.

Errour and synnes be the darkenes of myndes, and synnes doe ingender euerlastyng death. The sonne of God is the lighte of the worlde: for the light is truth, to beleue him is euerlastyng health. Therefore when thow lovest the bountifull goodnes of God, light came into the worlde, whiche was blynded thow lovest lacke of knowlege of the trueth, & with innumerable vices, to thy content that the trueth beyng knowen, it should be conuerted and saued: yet men loued their owne darkenes, more then the lyght that was sente from heauen. If the sicke man perishe, whiche hideth his disease from the physician, because he would not be holpen, doeth not he geue iudgement of hymselfe that he perissheth thow lovest his owne faute: So men that were altogether geue to the worlde, did refuse the light when it was offered them, bycause their woorkes were euil. For as he whiche committeth a shameful acte, doeth loue the darke nighte, and shunneth the light of the sunne, lest his dedes should be knowen, so they whiche knowe themselves guiltye, hate the light of the euangelical trueth, by the whiche all foule & naughty doynges are betwrayed, because they might be amended: for he cannot be holpen that loueth his disease. The sinner must mislike himselfe, that he maye please God. But he whose woorkes be good, loueth the light of the sunne, that he maye be commended for his well doyng. So he that hath a good conscience, or at lest he whiche desirerth to be healed, & doeth not dissimble or colour his synnes: (for this is also a kind of trueth to knowlege the euil that is in thee, and to conuert the good thyng which thou lackest) he, I saye, doeth willingly offer hym selfe to the lyght of the gospell, that his woorkes maye be made manifest: and those dedes whiche be good maye be praysed, bycause they procede not from the spirite of the worlde, but fro God: and those which be euil maye be corrected and amended. But they which doe presumptuously attribute to themselves perfect righteousness by the obseruation of the lawe, when inwardly their myndes swimme in vices, they also which sette theyr felicitie in the defenses of worldly wisdom, and in the comodities of this worlde, ether they lyue in great darkenes in case they beleue this in their herte, or els they lyue in greater darkenes, if they beyng blynded with their

Because
their woorkes
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For except
men that euil
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ueth the light

their naughty affections, do stiffly byholde and mainteine that thing, which they perceiue to bee euill, and obstinately refuse that thing which they se to be healthful. Our lord Iesus did(as it wer) laye vp in store, certain seedes of such like mysteries, in Nicodemus harte. And verily this is that Nicodemus, whiche afterwarde did defende and answer for Iesu, against the rascall & cruell Phariseis by meane of his auctoritie, sayng, how no man ought to be condemned, but vpon due profe of his actes. This is he also whiche byd honour his buriall with his seruice, when he was dead.

After these thinges came Iesus & his disciples into þ land of Ieruse, & there he rested with them, and baptised, and John also baptised in Enon besides Salim, because there was much water there: and they came and wer baptised, for John was not yett in prison. And there arose a question betwene Johns disciples and the Iewes about purifying. And they came vnto John, & sayed vnto him: Rabbi, he that was with the baptiste Iohann (to whom thou bearest witness) becometh the same baptiste, & al men come to him.

There was much water there.

Iesus then, after he had laide these foundations of the glorie of the gospel in Galile, and Ierusalem, to thintent he might moze and moze be knowen abyode, went into the land of Iewye, which countrey had his proper name of Iudas the auctor of that tribe, of þ which Iesus lineally descended. And there he taried a litle while with his disciples, beginning his euangelical preaching with þ same principles wherwith John had begunne. For he did alurte them to penance, & did baptise them. And at þ tyme also John did stil baptise, for Herode had not yett put him in prison. But now he did not baptise in Jordan as he was wounde to doe, but in a place lesse notable, which was called Enon, not farre from Salim, (whiche signifieth in the Syrians tongue. gyltyng dreames of water) by the reaso wherof, there was plentie of water to baptise the people withall. Many did cum to that place, and wer baptised of John: Sum went to Iesus, and wer baptised of his disciples. And by this occasion certaine of Johns disciples did enuye Iesu, forasmuche as conceyning he hymself was lately baptised of John: and had behaued hymself as though he had been his disciple, & also had been commended and let furth to the people by his witness, he would now sodainly make himself equal to him: yea and mozeout prefere himself befoze him, in þ his disciples did take vpon them the thing, whiche hitherto none but John had doen. And firste of all they laboured to withdraw the people from the baptisme of Iesus disciples, & went about to perswade them þ Johns baptisme was of moze effecte, in washing away of synnes, then the baptisme of Iesu. Whiche they could not perswade the people to beleue this, they went to John, making their complaint to hym, thinking that he would be discontented therewith, and by such meanes stape this their grief and grudge. But this worldly affection of Johns disciples, did the moze set furth Christs glorie, and caused John to tell the more manifestly of Christ. And then do cōplaine of the matter with these wordes. After (say they) he that was lately with you, when you did baptise besides Jordan, and was baptised of you himself, yea and euen he whom ye did commend with your witness amongst the multitude, when he was knowne to all Iewes, now taketh vpon him to doe as you did, that is to saie, to baptise openly: and al men run on heapes to him, by which thing it must nedes cum to passe, that by hym thyne auctoritie shall be darkened. Johns disciples spake these

There was much water there, and John also baptised.

There was much water there.

And they came to John.

And they came to John.

All men run to him.

The paraphrase of Erasmus vpon

thynges of a certain carnall affection, desiring to haue their maisters glory and renoume to be dayly increased, and for this cause they did enuie Chyriste, whose auctoritie seemed to hynder Johns estimation.

The text. *¶* John answered, and sayde: A man can receiue nothing excepte it be geuen hym from heauen. Ye put selues at inticelles, howe that I sayed: I am not Chyrist, but am sente before hym. *¶* He that hath the bride, is the bridegrome, but the frende of the bridegrome which standeth, & heareth hym, reioyceth greatly, because of the bridegromes voice. This my ioye therefore is fulfilled, he must increase, but I must decrease.

¶ A man can receiue nothing excepte it be ge

¶ Ye put selues at inticelles, &c. I am not Chyrist, but am sente before hym.

¶ He that hath the bride is the bridegrome.

¶ When John had hearde these thynges, he did so goe about to remedie the euill desyre of his disciples, & he did not only shewe him self not to take greivouslie that the dayly increse of Iesus glorie should darken his, but also did greatly reioyce therat. He shewed that he had fully accomplished the office that he was charged withal, and that now Chyristes tyme was cum, who should performe thynges farre moze excellent. Therefore he answereth on this wise. Why wil ye glorie in me, of a carnall & worldly affection? do ye desyre that I should make my self greater then I am? Man can haue nothing, excepte it be geuen hym from aboue. For these thynges be not doen by mans helpe and strength, but by the auctoritie of God: that office whiche he hath assigned to me, accordyng to my habilitie, thesame haue I perfourmed saythfully. I haue doen & office of a goer before: I haue alured & prouoked men to penance, warnyng thein that the kyngdome of heauen was at hand. With the baptisme of water I haue prepared many to the baptisme of the spirite & fire: I haue shewed you whom ye ought to folow from hence forth, and of whom ye must aske perfect health. If ye regard niene auctoritie, why do ye not geue credit to my wordes: you selues can beare record, that I haue diuerse tymes openly confessed my self not to be Chyriste, whom many took me to be: neyther that I was sent for any other purpose, but that I going before, should make redy the way for him against he came. I am his seruauant, he is Lorde of all thynges. But if he now begin to be knowne to the worlde, & tha. his fame and renoume doth darken myne, I reioyce that my witnes was true. For I did onely wishe and desire, that my seruice might growe to that ende and effecte. For as the hyde is his by ryghte, whiche is the very bridegrome in dede, and yet he whiche is not the bridegrome but only his frende, doeth not enuie the bridegromes felicitie, nor taketh his spouse from him, but reioyceth on his behalf, who he loueth in his heart: and holdyng his peace standeth by him, and also with great ioye of mynde heareth the voice of the bridegrome whiles he talketh with his spouse: so I, who haue wished for nothing more, then that he should be knowne to be so great a man, as of truth he is, & that I should be no more take for a greater man than I am in dede, doe greatly reioyce, in that I perceiue this matter to haue so good successe. Of right he must increase, whiche hitherto hath been reputed to be muche lesse, then he is in dede. And it is more that I should decrease, who haue alwaie be taken to be greater then I was. Thus it is expedient for mans saluacion, bothe that myne estimation should be darkened, & his glory should dayly growe greater: & that my disciples should leaue me, & go to him: in coparisō of whose power, mine is but weak & of none effecte. And my baptisme is as far vnderneath his, as fire is of moze might then the water.

The text. *¶* He that cummeth from on hys, is a boue all. He that is of the earth, is earthly, and speaketh of the earth: He that cummeth from heauen is aboue all, and what he hath seene and heard, that he testifyeth, and no man receiueh his testimonie. He that hath re-

reputeth

craved his testimony, hath set to his seal, that God is true: for he whom God hath sent speaketh the wordes of God.

It is mete that earthly thynges should geue place to heauenly; worldly to Godly, vnperfite to thynges perfite. He that cometh from the earth, is earthly, and speaketh thynges that be earthly and base. For what other thing can man speake but thynges pertainyng to man: but he whiche is run from heauen excelleth all men, be they neuer so great. We haue receiued but a smal knowledge of heauenly thynges, and as we are able, so we testifie: but he doeth beare witness most faithfully among men, of that thyng whiche he hath seene and heard in heauen with his father. And men haue me in admiration, who am muche his inferiour, but no man almoste receueth his witness: they do requite me that am but a seruaunt, to beare recorde of hym. And they refuse the witness that he beareth of his father. And in dede yf any bodye doe not truste me, he doeth but mistruste a man: yf any doe not beleue him, whiche is the onely sonne, as the father hath witnessed with his owne voice, y person maketh God a liar. The Jewes doe worship the father, and they contemne and dishonour his sonne whom he sent: howbeit euery reproche & iniurie doen to y sonne redoundeth to the father. Therefore whosoever receiveth the witness of y sonne, he geuynge credit to the sonne, doeth certainly affirme God to be true, whiche speaketh in the sonne. For the sonne which is sente fro the father, speaketh not the wordes of a man, but the wordes of God. God hath spoken bothe by the prophetes, and also hath made euery man partaker of his spirite, accordyng as they haue been able to receiue it. But God hath geuen his spirit to this his onely sonne, not after any certayne measure, but he hath powred vpon hym, the whole fulnes of his spirite, so that the father hath nothyng, but the sonne hath the same.

what he hath seene, & heard that he testifieth

The father loueth the sonne, and hath geuen all thynges into his hand. He that belieueth on the sonne hath euertlastyng lyfe. He that beleeueth not the sonne, shall not see life, but the wrath of God abideth on hym.

The text

And whatsoeuer the incredulitie of men would take from the sonne, the father imputeth it to be taken fro himself: for the father loueth his only sonne most intirely, and hath put in his hand, y whole summe of al thynges, not de- pryuing himself of his owne power, but maketh that veritie and power which he hath, common to both. And what thig soeuer God hath willed to geue and bestowe vpon mankynde, his pleasure was to geue it by his sonne. And verily he offereth to all men no small or meane thing, for he offereth euertlastyng lyfe, but by hym whiche is the onely fountaine of eternal life: howbeit that person maketh hymself vnapt to receiue this so excellent a gifte, which refuseth to take it. And surely he refuseth it whiche doeth not beleue that the sonne can geue & performe that whiche he promyseth. Whoeuer he doeth charge the father with vntreuth, as who saierh he should promise by his sonne vaine and vntreue thynges. Therefore the reward of belefe is great: and the punishment of vnbefe is sicke and terrible. For of treuth, whosoever putteth his hope and trust in the sonne, hath already the sonne, and whoso hath the sonne, hath eternall lyfe. Contrarywise he that trusteth not in the sonne, forasmuche as he hath, as it wer closed by his owne eyes, that he cannot behold y light, he shall not see lyfe, because this lyght is the lyfe of men: but he contynewyng in his sinnes, remaineth bounde, and giltye of the vengeance and wrath of God, that is to saye euertlastyng death.

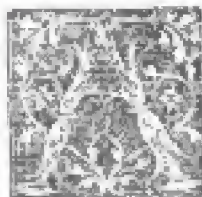
The father loueth the sonne, &c

He that be- leueth not y sonne shall not see life

The paraphrase of Erasmus vpon

The. llii. Chapter.

The text. So soon as the Lord knewe how the pharisees had harde that Iesus made and baptised more disciples then John (though y^e Iesus himself baptised not, but his disciples) he leaft Jewrye, and departed againe into Galile.



As so John with these wordes corrected y^e vnmeasurable loue and affectio of his disciples to warde hymself, a their euill and wicked opinion concerning Iesus: secretly prouoking them, that thei should leaue him, a now follow Iesus, of who all men ought to take al thinges. Therfore whe Iesus (fro who nothing at all was hid) dyd perceiue the lyke thyng to haue chaunced to him, whiche is wont to happen emongest men, that is to saye, that euill fellowshipe praple and renoume and also that now already the Phariseis toke in euill parte, that he should allure and drawe to hym many disciples, and that more people had recourse to his baptism the to Johns, although in dede not Iesus himself, but his disciples did baptise. (Euen the declaring y^e to praye the gospel was a more excellent office, the to baptise.) And the Phariseis wer so muche the more greeued a displeased, because his disciples did take so much vpon them as they scantly would haue suffred John to haue don, to whom they did attribute very muche: Iesus, I say, partly because he would not prouoke, Marpen, a stier vp their enue, in case he should haue longer taried ther and thereby should seme to haue cōdemned the, partly because at that tyme he would as it wer shewe befoze, that in time to cum, after the Jewes had refused and repelled the grace of the gospel, it shoulde be broughte and geuen to the Gentiles, he leaueth Jewry, hauing begū there already the principles of the euāgelical doctrine, a prepareth himself to retorne into Galile, fro where he cā.

The text. For it was so that he must needs get through Samaria: then came he to a cite of Samaria (whiche is called Sichar) besydes the well that Jacob gaue to his sonne Joseph, And there was Jacobs well. Iesus then being weery of hys iourney, sat downe on the well. And it was about the syre house, and there came a woman of Samaria to drawe water. Iesus saith vnto hir. Geue me drinke. For his disciples wer gone a way vnto the towne to buy meate. Then sayeth the woman of Samaria vnto Iesus: thou art, that thou being a Jewe, askest drinke of me whiche am a Samaritan: for the Jewes medle not with the Samaritanes. Iesus answered and sayed vnto her, if thou knewest the gift of God, and whow it sayeth to the gent me drinke, thou wouldest haue asked of hym, and he would haue geuen the water of lyfe.

For it was so that he must needs go thorow Samaria. But in the meane while his waye was to goe throughte Samaria, whiche countrey the Gentiles did in old tyme inhabite, after they had expelled y^e Israelites from thence, and brought thither straungers assembled out of diuerse places to dwel there. The Samaritanes being at last taught of God by many troubles and afflictions, did partly embrace the religion of the Jewes, for they began to worship one God, although after a contrary sort, a also they referred theyr perigrew vnto Jacob, Abrahams sonnes sonne, because he the sayed Jacob dwelled in tyme past emonges the Caldeis. The Samaritanes had receiue Moyses booke onely, but the prophetes they did not allowe. And that people toke their name of the mount Samoz. Therfore the Jewes dyd beare cruell and common hatred agaynst them, remembryng howe once they woune theyr countrey by violence, and had put the inhabitants therof out of theyr dwelling places. And also for because of theyr contrary rites and customes, in most parte of thynges. For they had so receyued Moyses lawe, y^e yet there did remayne many toknes of their old supersticio. Therfore whe Iesus

than he came to a cite, 36.

Iesus was cum to a cite of Samaria called Sichar, and he lacked meate (for
 the disciples byd so muche attende vpon theyr maister, that they had made no
 prouision for any vitels) Iesus himself went not into the myddes of the cite,
 because he would not geue a iuste occasion to the Jewes to laie to his charge,
 that harynge forsaken the Israelites, he byd goe to the heathen and wicked
 Gentiles, as afterwarde in great dispire they called him Samaritane, and a
 man possessed with a deuill, but he suffered his disciples to goe into the cite
 to by meate. He himself taryed there alone, partly to loke for and abide the re-
 turne of his disciples, & partly because he would not be absent when occasion
 should serue him to do a miracle. For he knewe afore what should happen af-
 ter: and there was that porcion of ground which Iacob had geuen to Ioseph
 his sonne to possesse. The place was holy and famous amonge the Samaritane
 for the memorie of the old storie, because Leui and Simeon had reuē-
 ged in þ place the vilanye of the rauishyng of Dina with a great slaughter &
 destruction of the inhabitants there. There was also a well very notable
 among þ people, euen for because Iacob had digged it, in whō, as I sayde be-
 fore, the Samaritanes do gloze as in their first progenitour and auctour of
 their linnage. Then Iesus being weary of his long iourney, whiche he had
 gone al on foote, and not on horse backe or in a wagon (eue then geuing vs an
 example what maner a man a preacher of þ gospel ought to be) sat him doune
 there, as the place serued nigh vnto the well, and (as it wer) refreshed himself
 with the wyte therof. And it was then about sixe of the clocke after the Jewes
 computation, when the sonne already drawyng toward nonetide, doeth with
 heate double the painfulnes of Iesus labour. And by these tokens Iesus did
 declare himselfe to be a very man in dede subiect eue to the self same passions
 wherunto the bodyes of other men be subiect. In the meane whyle in came a
 certain woman of Samaria thither to drawe water out of the same wel, nigh
 vnto whiche Iesus did sit. To whō Iesus, because furthwith he woulde im-
 pister to hit matter of comunicacion, & would go about to bring her to salua-
 tion vpon the occasiō of þ thing whiche he did himself, saith in this maner:
 Woman geue me drinke. And it chaūced well that the Apostles in the meane
 while wer absent, because Iesus would speake certayne secret thynges to her,
 which if he had spokē in presēce of others, it might haue been thought a poynt
 of lightnes. In the which thyng, certes the Lorde Iesus shewed & gaue to the
 teachers of þ gospel an example of sobze behaueour & gentlenes, who both so
 litle disdain to talke with a sinfull woman, & one that had nauhtely & vucha-
 stely misused her body with diuerse, that also by the meanes of his being with
 her alone, he did prouide for the bachelnes of the vchast woman. The wo-
 man perceiuing by Iesus to gue & apparel also that he was a Jewe, and kno-
 wyng right wel how muche the Jewes are wount to abhorre the company of
 the Samaritanes, in so muche that they thought themselves also to be despid
 when they do eether mete or speake with any of them, she hauyng great
 meruaill that he of his owne good wil called to her, and asked drinke of her,
 answereth in this wyse: How cummeth this to passe, that thou being a Jewe
 (as I may well coniecture by thy speache and garment) doest cōtrarie to the
 custome of the Jewes, aske drinke of me that am a Samaritane, cōsideryng
 that ye Jewes are wount to abhorre to haue any thing to do with the Sama-
 ritanes, accomptyng it a thing detestable to haue any familiaritie or conuer-
 sation

And it was
 about the
 first houre:

His disci-
 ples were
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 route to by
 meate.

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sacion with vs. But Iesus who did not so muche thirst for that kynde of water (albeit as concerning his manhed he was a thirst in dede) as he did couere the health of þ̄ soules, like by like doeth alure the pooze woman to the knowledge of the grace of the ghospel: answering her after this sorte by a darke sayng: to the intent he might the more kinde in hir a desire to learne. If thou biddest knowe, saith he, how excellent that gifte is which now God doeth offre vnto you, and in case thou knewest hym also whiche at this present asketh water to drinke of thee, thou wouldest rather aske drinke of him, and he could geue vnto thee ferre better water then this is, that is to saie, the water of life.

The text.

¶ The woman saith vnto him: Sir thou hast nothing to drinke with, and the well is deepe, from whence then hast thou that water of life? Art thou greater then our father Iacob, whiche gaue vs the wel, and he himselfe drinke therof, and his children, and his cattell? Iesus answered and said vnto her: Whosoever drinketh of this water, shall thirke againe: but whosoever drinketh of the water, that I shall geue him, shall neuer be more a thirst: But the water that I shall geue hym shall be in him a well of water springing vp into euerlastyng lyfe. The woman saith vnto him: Sir geue me of that water that I thirste nor, neither can I hither to drinke.

Forasmuche as this was spoken of the spirite which the beleuers in þ̄ gospel should receiue, it is no meruaill though a pooze selie womā of Samaria did not vnderstande it, seeing þ̄ Nicodem⁹ being both a Iewe & a maister, could not perceiue þ̄ thing, which Ies⁹ had spokē sū what more plainly, cōcerning bringyng bozne againe frō aboue, yea & yet did he answer more grossely thē this woman. For he saied: can a mā when he is olde enter againe into his mothers wombe, & so be bozne a new: But this woman after she had conceiued a certain great high thyng of this sayng of Iesus. (If thou knewest the gifte of God, and if thou knewest who he wer, and he could geue þ̄ water of life,) she was not muche content that he seemed litle to regarde Iacobs wel, which she had in great reuerence, neither yet did she mocke the bolde saynges of him, which was to hir both a straunger vnknewen, & also a Iewe, but she, desiring to learne what this was whiche he did so setturth as a thing straunge and notable, in token of honor calleth him Lorde, as who saith she had already conceived no small opinion of hym. But in the meane while this example of the woman of Samaria was thus deuised and brought to passe by the ordinaice of gods council, to rebuke and declate thereby the peruerse forwardnes of the Iewes, which wer so farre from shewing themselves easie to be taught of our Lord Iesus, that thei did wickedly dispise his benefices, and finde fault with his holisome doctrine, wher as this pooze woman hauyng a desire to be taught, did courteously and gently answer to all thynges, in so muche that she caryng still in the heate, and hauyng forgotten the thinge for which she came, gaue heed to his wordes, who was to hir both vnknewen and a straunger, and of whom as yet she had hearde no notable repozte. Sit saith she, thou dost promise vnto me water farre more excellent then this, but thou hast no vessell wherewith to drinke the same, and the well is deepe. Therefore, howe shouldest thou cum by this liuely water, whiche thou dost promise? Art thou greater then our father Iacob, whome ye Iewes also haue in reuerence: he gaue this wel vnto vs as a notable gift, & did so much set by this water, that he himselfe was wont to drinke therof with al his familie, & also his cattail. Iesus perceiuing that the womā was apt to be taught, which did not suspect him to be a southsaier or an enchaunter, but sum notable great mā whom she thought worthy

The woman
saith vnto
hym, &c.

to be compared with Jacob (a man highly esteemed of her) Iesus, I say, doeth not disdaine to allure her by litle and litle to haue him in higher and greater estimation, shewing how the water wherof he did speake is spirituall, which should not refresh brastes, but soules. Whoso drinketh (saith he) of this water whiche the Patriarche Jacob gaue vnto you, doeth but onely for a shoyte tyme sake the bodely thirst, whiche within a while after will returne againe. But to thintente that thou maest vnderstande how muche this gyfte of God (wherof I haue spoken) is more excellent the the gift of Jacob, a how muche the water (which I promise) is better the this water which floweth furth out of the veines of the earth: if any man drinke of this water which I shal geue him (yf he beleue it) he shall not thirst eternally, neyther shal any thirst euer after put hym in any respect, no: yet shall he neede from tyme to tyme aune wher els to aske water, but after he hath once drunke this water, it shal remayne in him which hath drunke it, and shal byng furth in the same a fountaine perpetually springng vp euen vnto life euellasting. Iesus spake these thinges by a darke similitude, knowing that the womā was not yet hable to receyue the miterie of faith, by the whiche the holpe gost is geuen, who beynge once receyued, neuer faileth, but doeth still goe forwarde wylest it byngeth man by to eternal life. But the simplicitie of this woman was so greare that where as the Iewes are wound ouerthwartly and wryngfully to interpret suche maner of parables, she not vnderstanding what he said, but yet bothe beleuynge & louynge him sayed: Lord I praye the geue me parte of this water, that I be not compelled by beynge often a lundye tymes a thirst, to go vnto this well, and draw therof. Alken this aunswere was grosse, yet neuertheles it did declare that her mynde was inclyned and readie to beleue.

Jesus saith unto her, goe call thy husbande and com hither. The woman answered and sayed unto him: I haue no husbande: Jesus sayd unto her, thou hast well sayd: I haue no husbande, for thou hast had foue husbandes, and he whom thou now hast reiois thy husband. In that saied thou truly.

Edele

Therefore because she had already conceived no small opinion of Iesus; he both saue and moue hit further with greater tokens and proues of his godhed to thynke yet more highly of hym. Iesus then, as though he woulde not open so secret a matter to her, but les her housbande were present, commaunded hit to call hit housbande. a byngng hym with her, to retorne again to him by and by. When the womā had heard this, thinking that he spake but to a man, and by y^e reason of womanly shewfastnes, desyrng to dissemble and hide hit vicious luyng, and with demaill of matrimonie to kepe secret hit aduoutrie, she saith: Sir I haue no housband. Here Iesus both declaring his godhed and gently repproung the womans lyfe, saith vnto hit: In that I sayest thou hast no housbande, thou hast tolde the trueth, for although thou hast had fyue housbandes to satisfie thy filthye luste, yet neuer a one of them was lawfull; yea and euen very he whom thou now hast, is not thy lawfull housbande. Therefore in this poynte thou hast spoken nothing but trueth.

¶ The woman saith unto him: Sir, I perceiue that thou art a Prophete. Our fathers worshipped in this mountain, and ye saye that in Iherusalem is the place where men ought to worship. Iesus saith vnto her: Woman beleeue me, the houre commeth when ye shall worship in this mountaine, not yet at Iherusalem: for the fathers worshiped in vaine, but ye worship that which I tell you: for saluation commeth of the Iewes. But the houre commeth, and now is it, when the true worshippers shall worship the father

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farther in spirit, and in the truth: For such the father also requireth to worship him. Such a true spirit, & thei that worship him must worship him in spirit & in the truth.

The woman when she perceiued the rebukfull synnes of hir life, committed at home, not to be hidden from Iesu, being a stranger and also a Jewe who could not know by the report of manne that thynge which he did disclose, she shyneketh not a waile from hym, as one confounded with shame, neither is she with anger moued to answer him again spitefullye, but so much the more she is inflamed to haue him in great admiration: wher as if Iesus had spoken any such thynge vnto the Phariseis, they would haue cried out and said: he is an enchanter and possessed with a deuill. But what answer made this godly synner the Samaritane: She saith she (as I perceiue) thou art a Prophet. The faith of the woman was cum to this poynt. At first she calleth hym but a Jewe: and meruaileth that he did no more earnestly obserue the Jewes religion, because that contrarie to the custome of other Jewes he did aske drinke of a Samaritane. And after she calleth him Lorde. Here now she attributeth vnto him the name of a prophet, because even of hymself he knew & secretes of other. And at last she desiring to learne certayne higher thynges of this Prophet, ceased to speake of lowe and meane matters, and propounded to him a question, (as a thynge) to her thynking, impossible to be assoued concerning the waye and maner how to worship God, because in this poynt the Jewes & y Samaritanes did very much disagree. For albeit bothe those kindes of people did worship one God, yet the Jewes had an opinion that God should be worshipped in no place but only at Ierusalem in y temple, as though God did no where els heare the desires of them that did praye. Contrarie wyse the Samaritanes with like superstition, but after an other sorte) denyed that God should be worshipped in any place but in the mount Garizim, because that place was appointed by Moses wher y Patriarkes should blesse the people that kept the commaundementes of God. And forasmuch as bothe these nations, being wel pleased with their owne seuerall rites and customes, did the one of them contemne the religion of the other, the woman desired to learne of Iesus (as of a Prophet not ignorant in such thynges) whiche of those two nations had the holpest waye in setting of God, as one that would folowe that waye which she should knowe to be best. Therefore she saith: Our elders wet wount to worship God in this mount, and thei thinke it not lawfull to worship him in any other place, wher as you Jewes contrarie wyse account it abhominable to do sacrifices in high places and groues, and that it is not lawfull to worship God any other where the at Ierusalem in the temple: wherof thei doe glorie, as though God wher shut vp in a house builded with mans hand. Because this question of the woman did apperteyn to the learning of true godlines, Iesus openeth and declareth to her how that after the true and spirituall worshippynge of God shoulde be set forth by the doctrine of the gospel, the superstitious religion of the goddes and deuils of the Gentiles should be utterly extinguisht: yea and also that the maner of the Samaritanes worshippynge of God, should be abolished, whiche had no such iudgement of God as thei ought to haue: but toke him to be as a certain special deuill, and did mixe the worshippynge of him with the worshippynge of deuils, mingling and confounding together the wicked superstition of y Gentiles with the worshippynge of God, as a man should put fyre to water: and

following

She perceiue that I am a Prophet.

Our fathers worshipped in this mountaine.

And she saith that in Ierusalem is the place wher men ought to worship.

folowynge the sayed Gentiles example, did their sacrifices in hye groundes and mountaynes. And furthermoze he shewed her that the Jewes religion which (as the tyme required) had been hitherto grosse and carnall: and did rather represent certayne shadowes of true godlynes then bety godlines it self, shoulde encrease vnto moze perfection: and þ God beyng after wards moze fully known through the sonne and the holy gooste, shoulde be worshipped not onely in Ierue, but through the whole worlde: yea and that in moze holy temples then the temple of Iherusalem was: that is to saye, in the pure myndes of men whiche God had dedicate vnto hymself with his spire, & is not now to be pacified with the saunour of burnt offeringes of beastes, but with holy prayers, godly desires, and chaste affections. But before Iesus woulde open this mysterie of the godlines of the ghospell, he speaketh first of feith, without whiche none is mete to be a hearer of þ euangelical doctrine, nei: her fitt to be a worshipper of Chyristes religion: for sayth onely deeth purifie the hartes and maketh them apte to bee put in trust with þ letteres of heauenly wisdom. **200** man (sayeth he) beleue me (if thou take me for a prophete in dede) the tyme is cum now when both the vnpure worshippynge of the Samaritanes shalbe abolished: and also the carnal religion of þ Jewes shalbe turned into better, neyther shal ye hereafter worship nyr father in this mountayne (who is not onely the god of this mountaine, but also of the whole worlde) ne yet at Ierusalem: but wheresoeuer shalbe the congregacion of good and godly people, there shal hereafter be Ierusalem. In the meane while, we Jewes do excell you in this behalfe, that we worship God whome we knowe by the lawe, and whome we doe confesse to be the Lorde of all thynges and all people: nor we doe not despyle the worshippynge of hym, who is onely to be honoured, with the worshippynge of other goddes. You worship you cannot tel what, supposyng God to be no boddys God but the Jewes and your owne, yea and ye take hym to be suche a one as woulde suffer hymselfe to be matched with deuids: wheras all godly honour is due to hym alone. The lawe hath taught the Jewes these thynges: And by gods commaundemente there was a temple builded at Ierusalem to worship one god therein, whiche shoulde be a figure of the spirituall temple. There wer priestes ordained, and also rtyes and ceremonies of sacrifices as it wer with certayne shadowes betokenyng þ holynes of the ghospell. Therefore the Jewes doe excel you heretn, that both we haue a better iudgemente of God then you haue, & also that we do not pollute or defile the worshippynge of hym with any prophane worshippynge of other goddes. And neyther we doe excel you in that we doe worshipp him in a place appoynted of god himself, and with rtyes & ceremonies of his own creating. Howbeit in the meane while this our religion although it be not perfect, yet it is (as it wer) a steppes or furtheraunce toward perfect honouryng of god. Therefore eternall health came first of the Jewes, to whome the Prophetes haue promysed Messias to cum, whiche by the meanes of the lawe haue the figures and shadowes of the religion of the ghospell. Nowe the tyme is cum that the false religion of the Gentiles must geue place, and that both the carnal worshippynge must geue place to the spirituall worshippynge of god, and also the shadowes of the lawe to the light of the ghospell. For now I tell you the tyme is at hande, yea it is alreadye present, when true worshippers shal worshipp the father not in temples, not with beastes, nor with boddys

ye worship
ye worship
what, we
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worship. 20.

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thynges, but in the spirit: not with shadowes, but with truth. For God seeing he is a spirit, is not delected with the purenes of the body, nor with the walles of the temple, neither yet to haue beastes offered in sacrifices, but he loueth spirituall worshippers, of whom he maye bee worshipped accordyng to the spirit and truth. For there hath been hitherto enough attributed to shadowes and figures of Moyses lawe: hereafter wheresoeuer there shalbe a mynde pure from spynne through the faith of the gospel, there shalbe a worthy temple for god. Wheresoeuer there shalbe heavenly desires, pure prayers, and holy thoughtes, there shalbe sacrifices wherewith god is pleased.

The secte. ¶ The woman sayeth vnto hym: I wote that Messias shal cum, which is called Christ. When he is cum, he will tel vs al thynges. Jesus sayeth vnto her: I that speake vnto the am he. And immediately came his disciples, and murmured that he talked with the woman, yet no man sayd: what meanest thou? Or why talkest thou with her? The woman then left her waterpote, and wente hit way into the cite, and sayth vnto the men: Cum se a man whiche tolde me al thynges that euer I dyd. Is not he Christ? Then they wente out of the cite and came vnto hym.

I knowe þ
Messias
shall cum,
whiche is
called
Christ.

The simple and patient belefe of this woman of Samaria bid so muche profite by the foresaid communication of Iesu, that she nowe supposeth him (whom first she had called a Jewe, then a Lord, and after a prophet) to bee Messias himself. For the Samaritanes also by the promise of Moyses, dyd take for that excellent prophete to arise and cum of the Jewes. Therefore she aunswereth after this sort: I knowe þ Messias shal cum whom the Jewes do take for, of whom already there is a rumour among the Jewes. Therefore when he shal cum, he shal declare vnto vs al these thynges whiche thou hast spoken concernyng the newe maner of the worshipping of god, neither shall he suffre vs to be ignorant in any thyng. Iesus perceyving the desire of the woman apte to be taught, and suche fetuente desire to knowe the truth, as he had not founde the lyke among his countrey men the Jewes, he vouchsafeth therefore to open and declare vnto her who he was. Thou lokest (saith he) for Messias to cum, be thou assured he is cum, & euen now thou seest him for I that do talke with the am he in dede. And as sone as these thynges were spoken: his disciples returnyng from the toun came thither, and before they came at hym, perceined that he talked with a woman of Samaria, and dyd murmur at his so great gentlenes. Yet no man durst aske hym what thyng he required of the woman, or for what cause he had talked with her. But the woman being amazed with the saying of the Lord Iesus, dyd aunswer nothing at all: but leapyng her waterpote at the well (for now she chastyng for that water was clearely gone and forgotten, after she had talked of the water whiche Christ had promised) she maketh haste towards the cite, and of a fensyll Samaritane sodenly became a messenger, and as it were an Apostle, in that she doeth declare this thyng openly to all folkes, to thynke þ the knowledge of many should confirme her frend: Cum, saith she, and see a man to be marvailled at and one that knoweth al secretes, who although he be a stranger and one that I neuer saw before, yet hath he told me al the secretes that I haue doen, it is possible that the same is Messias. Trust not my wordes, proue the thyng your selues and ye shall fynde me no liar.

Jesus
saith vnto
her: I that
speake vnto
the am he.

In the meane while his disciples praised him, saying: Shal we eate. He sayd vnto them: I haue meate to eate that you knowe not of. Therfore sayd the disciples amongest them selfes: hath any man broughte him ought to eate? Iesus sayeth vnto them: my meate is to do the will of him that hath sent me, and to finish his worke. Say not ye yett forer monethes and than cummeth harvest? Beholde I say vnto you, lift vp your eyes and loke on the regions for they are al white already vnto harvest, and he that reapep receiuerth reward, and gathereth fruite vnto life eternall, that both he that soweth and he that reapep might reioyce together. And herein is the saying true that one soweth and an other reapep. I send you to reape that wherof you begetimed no labour. Other men laboured and ye are entred into their labours.

The text.

Whiles the wooman did bruit abroad this rumour emonges the citizens of Sychar, in the meane tyme Iesus disciples supposyng hym to bee payred with hougry, moued hym to take suche meates as they had brought. But Iesus euery where takyng occasion to drawe men vp from the care of bodily thynges, to the desire of spirituall thynges: lyke as he had allured and drawen the wooman to the knowlage of the fayth of the gospell by his speaking of the water, so by the occasiō of meates he prouoketh his disciples that were as yett but ignozant, to be diligent in preaching the gospell: yea and peraduenture at that time he did not so much thirst for the water of the well, and although he did so, yett did he more desire a thirst for mans saluatiō: neuertheless thaffection of the wooman which came to drawe water, gaue him occasion of this godly communicaciō: In lyke maner although he was then hougry in that he was a very man, he was much more hougry to saue mankynde, for which cause he descended from heauen. Therfore he sayed vnto his disciples which moued hym to take his bodilie affection: I haue other meate to eate (sayeth he) and suche meate as I desire more in, then in that which you bring me. His disciples in euerylyng what this saying ment, & yett not bolde to aske their maister, for reuerence they bare vnto him, lesse he shoulde be any thyng offended therewith, talked thus among themselves, what mannerly he by this hath any other body whiles we were absent brought him any meate. But Iesus because he would no we imprint in theyr myndes the thyng which he had spoken befoze darkely, saith now openly: I passe very litle, sayeth he) vpon this bodily meate. There is an other kynde of meate which I do specially care for: that is to saye, to accomplishe that thyng for which cause my heauenly father hath sent me hither. This is my hougry, this is my thirst, to go about the thyng which he hath commaunded me. Both the tyme prouoketh: & the promptnes of mens mindes to the faith of the gospell, do also require the diligence of preachers. If you which do so much care for the welth & commoditie of the bodies, know that harvest is at hand forer monethes after that seede tyme is past, howe muche more ought we to regarde the tyme of our spirituall harveste. And as when the corne beginneth to grow yelow, it doeth (as it were) require a speckle, and the diligence of reapers: so yf you will lyfte vp your eyes and behold the corne that groweth in mens mindes, yea enē in them emonges the Samaritanes and Heathen, which make hast to the doctrine of the gospell, ye shall perceyue the regions and countreyes on euery syde to be as it were reappynge to the harvest of the gospell, and to require our labour and diligence. But yf the hope of yearthly fruite doeth soone prouoke the reaper to his labour, howe muche more ought we to be forwarde to gather this harvest

I haue meate to eate that ye knowe not of.

Iesus sayeth vnto them: my meate is to do the will of him that hath sent me.

Say not ye there are yett iii. monethes and than cummeth harvest.

The paraphrase of Erasmus vpon

And herein
is the say-
ing true
that one
soweth &
an other
reapeth.

to our father, whiche both shall obteyne for the reaper a ryght large rewarde in heauen, and shall gather for God, not wheate into the barnes, but the soules of men into euerlastyng lyfe. And so it shall come to passe that both the sower and the reaper shall reioyce together. For that thyng happeneth to you whiche is woont to bee spoken in a common prouerbe, one soweth and an other reapeth: there is moze paine and labour aboute the tilling and sowyng, then in the haruest and reaping. The ground must be plowed, the cloddes must bee broken with the harowe, the fildes must be danged, the seede must bee sown, covered with earth, attended and kept, the cole also must be weeded out, but after when the corne is ripe, there is not so great a do about the reaping therof: and the fruite being ripe and ready doeth mitigate the tediousnesse of the labour, but in this spirituall haruest it happeneth muche otherwyse then in the bodily haruest: for there (accordyng to the common prouerbe) as often as the fruite a commoditie of the haruest, cometh to an other then to hym that soweth; the reaper in dede reioyceth but the sower is greuously vexed. In this spirituall haruest it is otherwyse, for both the sower and the reaper reioyceth, and neyther of them lacketh theyr fruite and commoditie. I haue sent you to reape the corne, in sowyng wherof ye bestowed no labour. The prophetes haue tilled the grounde wth theyr trauaile: and haue with their doctryne prepared to the ghospell, the world being as at that time intractable: ye now succede and entre vpon theyr labour, and goe about a thyng prepared to your hande, by reason that the world nowe applyeth it selfe to receyue willingly heavenly doctrine, and men goeth about to prease into the kyngdome of heaue, in maner by violence.

The text.

Then many of the Samaritanes of that cite belueued on hym for the saying of the woman, whiche testified that he tolde her all that euer he did. So when the Samaritanes were come vnto hym, they besought hym that he woulde tary with them, and he abode there two dayes: And many menne belueued because of his owne wordes, and sayd vnto the woman. Nowe we beleeue, not because of thy saying, for we haue heard hym our selues, and knowe that this is euen Christe the saviour of the world.

Whyles our Lord with these sayinges doeth exhort his disciples towardes the busines of the ghospell, the thing it selfe doeth declare that to be true which he had spoken of the corne waxing whire and ripe towardes the haruest. For in the cite many Samaritanes dyd beleue that Ihesus was come: wheras that woman had testified nothing els of Iesu, but that he had opened and declared vnto her the secrett shamefull deedes of her lyfe tyme. As yet they had neyther heard him speake, nor seen hym doe any myracle. So reddy was, yea even their beleife whiche seemed to be far from the promisses of the prophete. Therefore a multitude of the Samaritanes came rening out of the cite to see him whom the foresayde woman had so earnestly commended and sette furth vnto the. Nether doeth his presence diminishe theyr opinion of hym, neyther be they offended with his homely and course apparell, ne yet with his slender traine of his simple and vlearned disciples: whereas the Jewes after that they had seen so many of his miracles, heard so many of his sermons, and receyued so many commodities and benefites at his hand, dyd eyther falsely accuse hym, openly rebuke hym, or els chased him awaye with casting stones at hym. In conclusion the Samaritanes vpon a womans reporte and witnesse, goe furth to mete with a manne which was not of theyr owne nation, whom

as yet they had neuer heard speake, of whom they had neuer seen any notable thing doen, and yet do they require and desire him to bee contented to take a lodging in theyr citie. But what did moste gentle Iesus: he knewe the cruie of the Jewes, he knewe what hated they bare to the Samaritanes, and yet the tyme was not come that the ghospell should be taken from them: beeyng selected for theyr inuincible lacke of beleefe, and should bee preached to the Gentiles. Therefore he so tempered the matier, that he neyther gaue by apparente proofe, any occasion to his owne countrey men the Jewes, to complaine that they wer despysed of him, and the Samaritanes preferred before them: considering the Prophecie promised that Messias should come to them: neither yet would he utterly disapointe the godly beleefe of the Samaritanes. For in that he went through Samaria, he did euen of very necessitie. And at theyr request, to tary there but two dayes, was good maner and gentlenes, wherewith no man of right could fynde faulte. And nowe when they had hearde Iesus, many more there dyd beleue, and theyr beleefe was stablished, which vpon the reporte of one woman, had conceiued a notable opinion of Iesu. And now they beare a full witnes of Iesu: and suche a testimonie as was ryght seming for a very true Jewe, saying to the woman: Thou haste reported lesse of him then the thing requirereth. For we now doe beleue him to be Messias, not by the perswasion of thy wordes, but we our selves doe assuredly knowe by his wonderfull communication that he is the very true Messias which was looked for of the Jewes: who shall bring saluation not onely to them but to the whole worlde. With this so cherefull, and so full a witnes, the Samaritanes did both declare theyr owne beleefe, and therewithall reproued the wicked beleefe of the Jewes.

And he a
bode there
ii. dayes.

After two dayes he departed thence, and wente away into Galile. For Iesus himselfe testified that a prophete hath none honour in his owne countrey. Than assone as he was come into Galile, the Galileans receiued him, when they had sen all the thynges that he did at Ierusalem at the day of the feast, for they wente also vnto the feaste daye.

The texte

Therefore Iesus because he would geue no occasion to the Jewes of greater hatred and enuy: wrought no miracle among the Samaritanes neither courted he into them but by the waye, and at theyr desire, nor yet dyd not he lodge among them longer then two dayes, but forthwith he maketh an ende of his purposed Iourney, and so goeth forth on his waye into Galile. Moreover albeit his owne countrey lay in his waye here in this Iourney, yet would he not turne into it: not that he did despise it, but that by reason of the contempte and lacke of beleefe of his owne countreymenne, to whom he was knowne and also of kindred, as concerning his manhood, he had no hope that the ghospell should bring forth any fruite there, a than his preaching should haue doubled the faulte of their vbeleefe. For by this meanes their faulte was the lesse in not beleuing Iesus doctrine. And when our Lord was asked the question why he dyd not go to his owne nation to shewe of what power he was: In his answer he used that aunient prouerbe whiche the common people vseth, that is to saye: a Prophete is no where contented but in his owne countrey and among his owne kinnsfolkes. For such are the affections of men, that familiaritie bringerh contempte. And they extreme many thinges for none other cause but that they come from far and straunge countreys. Further:

The paraphrase of Erasmus vpon

more forasmuche as in Galile by reason of Iohans testimonye and the miracle which Iesus hymselfe had doone there of late, a right honest byre and fame was spred of him, they of Galile receyued him when he came thither, specially because at Ierusalem they had seen hym dryue the byers and sellers out of the Temple, and other thynges whiche he had doon there with great authoritie in the presence of the people: for at that tyme they also of Galile wer assembled at Ierusalem to kepe the holy and feastfull day. All these thynges breely do condemne the incredulitie of the Phariseis, and betoken that the grace of the ghospell shall remoue from them to the Gentiles. The Samaritanes doe beleue at the reporte of one simple woman: They dooe in maner force hym beeyng a straungier to lodge with them: They confesse hym to be Messiah and the redeemer of the worlde, when as yet he had not vouchsafed to worke any myracle among them. The people of Galile (being but a grosse nation and vndermed in the lawe) who neuer had any Prophet among them, after they had seen his miracles, beganne to beleue. They of Ierusalem both priestes, Phariseis, and Scribes, whiche seemed to kepe most perfectly the religion of the Jewes: and also wer excellently learned in the lawe, did obstinately finde fault both with Iesus doinges and sayinges. Therefore the more iust and religious every man thought hymselfe to be, so muche the farther was he from the godlines of the ghospell: a gayne the further of he stined in many iudgement from the knowledge of the Prophetes and the lawe, whiche byd promyse Chyile and the more contrarious to the Jewes religion, so muche the nerrer he was vnto Chyile: whom the lawe had promysed to come, and more apte to receyue the doctryne of the ghospell.

The terte. ¶ So Iesus came agayne into Cana of Galile, where he turned the water into wyne. And there was a certayne ruler whose sonne was sicke at Capernaum: as the same heard that Iesus was come out of Jewry into Galile, he wente vnto him, and besought hym that he would come downe & heale his sonne, for he was euen at the point of death. Then sayd Iesus vnto him: excepte ye see signes and wonderes ye will not beleue. The ruler saith vnto him: Sir come downe or euer that my sonne die. Iesus sayd vnto hym: So thy wyfe & thy sonne liueth. The man beleued the word that Iesus had spoken vnto hym. And he went his waye, and as he was now going downe, the seruantes met him, and told him saying: thy sonne liueth. Then inquired he of them the houre when he began to amende. And they sayed vnto him. Yesterday at the seventh houre the feuer left hym. So the father knewe that it was the same houre in the which Iesus sayd vnto him: Thy sonne liueth: And he beleued and all his household. This is againe the seconde miracle, that Iesus byd when he was come out of Jewry into Galile.

Therefore Iesus beeyng entered vnto Galile, went agayne to Cana a towne of the sayd Galile: where not long before he had turned water into wyne. That miracle at the first being known but to a few, when after ward it was commonly byrred abroad: caused the people to haue some good opinion of Iesu, but yet not suche as was worthy for his dignitie, for very fewe byd beleue that he was Messiah, many toke him to be but a prophete. Therefore Iesus went againe to Cana not to get any prayse for the miracle which he had doon there, but now at this tyme to reape some corne of that seede whiche he had sown secretly: for this was the thing that he chistred for and courted, that is to say, the faith of men worthy for the ghospell: and here againe an occasion rose to lay to the Jewes charge their vndeife: for at that tyme there was in Galile
a certayne

a certaine ruler which was the Emperours deputie in prophane and temporall causes who was neither Jewe nor Samaritan, but an heathen man, and cleue contrary from the Jewes religion: he had a sonne whome he loued entirely, whiche lay very soe sicke and in great daunger of lyfe in the cite of Capernaum: when he heard that Iesus had left Iewrye and was come into Galile, he leauing his sonne at home, departed out of the cite of Capernaum and came to Iesus, requiring him very earnestly to go with him to Capernaum and heale his sonne, because the vehemencie of his disease was sicke, that the sicke man could not be caried to Iesus: for he was euen at the poynte of death when the foresaid ruler departed from him. Nowe Iesus declaring the faith of this ruler to be as yet vnperfyt, in that he did not rather beleue that his sonne could be healed vnles Iesus himselfe had gone thither, as though he called vpon a physician, ouers as though Iesus could not restore euen the dead vnto life: but Iesus rather rebuking þe incredulitie of certain Jewes, which would not beleue after they had seen his miracles, sayeth vnto the ruler: I do a loue their beleue, saith he) which do credite my woordes alone, without confirmation of miracles: ye beleue not me vnles you see tokens & miracles. The ruler was so myndfull of his sonnes perill and ieopardy, that he made no answer to this saying of our Lord Iesus, because he thought such communicacion was but a waisting of time, whereas the disease required a present remedie. Therefore he requirerth hym more importunately to make haste to come to Capernaum, before his sonne wer dead, as though he should come in vaine in case he did come after he had geue by the gost, whereas it was as easy to Iesu to call againe the life after it was once paste, as to kepe the same in the body when it was ready to go out therof. Therefore Iesus without rebuking the rulers sayth, howeuer by the dede it selfe, that he canne do muche more than the ruler trusted that he could do: I neede not, saith he) for this cause go to Capernaum. So the way, the sonne whom thou diddest leaue at the point of death, is now aloue and in helth. The rulers saith was somewhat stayed by this saying, for he trusting to Iesus worde) makerh haste homeward. And as he was going thither, his seruantes met with him to baying the father good tidings of his childe: that is to saye, that he which was a litle before at poynt of death, was suddenly recovered: and that he should not trouble Iesus, of whose helpe they had no need: for they supposed that the childe had recovered his health but by happe, as men that were ignorant what was doen betwene the ruler & Iesus. In this point verily the rulers lacke of full trust, being mixt with some hope, caused the miracle to be better beleued. For the ruler desirous to knowe the truth certainly whether his sonne was restored to health agayne by chaunce, or by the power of Iesu, enquired of his seruantes at what houre his sonne began to amend. Yesterday, say they) at the seuenth houre, that was about one of the clocke at after none, the seuer suddenly left hym, and by and by your sonne was whole. The father knewe that euen at that very houre Iesus saied vnto hym, go home, thy sonne lyueth: and than he was well assured that his sonne was reuiued, not by chaunce, but through the power of Iesus. And though this myracle was wrought vpon an heathen man, yet much fruite came thereof: for not only the ruler himselfe beleued that Christe was Messias, but also by his perswasion and example his whole household beleued the same: which muste nedes haue muche people in it, considering that he was ryche, and a

The ruler
saith I sayeth
vnto him.

Iesus
saith vnto
hym: goe
thy way,
thy sonne
lyueth.

Then he in-
quired of
from the
father what
he began to
amend.

So the fa-
ther knowe
st.
Sub he be-
lieued, and
all his house-
holde.

The paraphrase of Erasmus vpon

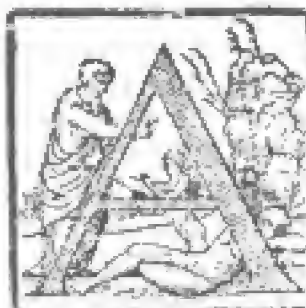
This is the
second mi-
racle.

manne of high auotie, wheras Iesus after he had wrought many mira-
cles amongst his owne countrey men and kinnsfolkes, had muche a do to wyne
a feweto the ghospell. This is the second miracle that Iesus wrought when
he was come out of Iewry into Galile, to the extent that he myght confirme
against the former miracle whiche he had wrought in Cana, with doyng an
other that was greater then it, and by the example of a prophane and heathen
manne, might prouoke his owne countrey men vnto fayth: and did euen then
by that occasion, as it wer, pronosticate and signifie, bothe that the Jewes
should bee repelled for theyr incredulitie, and the Gentiles through fayth re-
turned to the grace of the ghospell.

The .v. Chapter.

The text.

After this was there a feast day of the Iemes, and Iesus went up to Ierusalem.
And there is at Ierusalem by the slaughter house, a poole (which is called in the Hebrew
tongue Bethesda), hauing foue porches, in which lay a great multitude of sicke folke,
of blind, halles, and withered, waiting for the inouping of the water, for an angel went
downe at a certayne season into the poole, and stirred the water: whosoever then stode
(after the stirring of the water) stepped in, was made whole, whatsoeuer disease he had.



And there
is as Ierus-
salem by the
slaughter
house, a
poole, &c.

After that Iesus had in this wyse begonne his matters
among the Samaritanes, and the people of Galile,
he goeth agayne to Ierusalem, euen aboute the feast
of Penthecost, intending there by reason of the greate
resort of people, to declare and set forth his auotie
to many, and to reprove the Phariseis of their infideli-
tie, (whiche swelled in pryde through false perswasion
of holines and knowledge) whom nowe the Samari-
tanes and heathen did so muche excell. At Ierusalem
verily there was a poole or a certayne depe lake of water, whiche the Grekes
calleth probatica, taking that name of cattell, because the priestes were woone
there to waether the sacrifices that were to be offered: and of a lyke reason it is
called in Hebrew Bethesda, as a man would say, a slaughter house, or an house
of cattell. This lake hath foue porches ouer it. In these porches lay a great
numbre of men that were sicke of diuerse bodily distresses: a besydes that, there
was a great multitude of folkes that were blinde, that halled, and were lame,
abiding and loking for the inouping of the water: for the angel of the Lord
went downe at certayne tymes into the poole, & therewithall the water was
moued: whoso then (after the angel had stirred the water) stepped first into
the poole, he was made whole, whether he sicke, or whatsoeuer bodily mayne he
had. And euen at that tyme was this a figure of baptisme, whereby the filthi-
nes and diseases of our soules (whether they neuer so deadly) are washed awaye at
once, so often as the office of the baptiser and Gods operacion from aboue,
be concurrent with the element of the water. There is no doubt but by this
occasion muche people at that tyme were in that place, eyther of sicke as were
gathered together there, to behold and see what was done, or els of them
whiche did attend vpon the sicke folkes that lay in the foue porches.

¶ And a certain man was there, whiche had been diseased. xxxviij. yeres: when Iesus came hym by, and knewe that he now long time had been diseased, he sayeth unto him: *The terte.* wilt thou be made whole? The sicke man answered him. Say: I haue no man, when the water is troubled, to put me into the poole, but in the meane tyme whyle I am aboute to come, an other steppeth before me. Iesus sayeth unto him, rise, take up thy bedde, and walke. And immediately the man was made whole, and toke up his bedde & walked.

And because the miracle might be the more notable, Iesus did chosse out from among all the sicke folke, one whiche was of them all furthest from hope of recouerie, whose disease was dangerouse and almost incurable, & had also holden hym a long tyme: finally the sayed manne moste of all lacked the helpe and succour of other men, and was so poore, that he was not able to provide any man, by whom he might at due time be caried downe into the water. For any one of the multitude was cured but only he whose chaunce was firste to go downe into the water. This mannes great misery must nedes set forth the greatnes of the miracle, and the same mans faith helped muche to the example of other. For the palsey had vexed him. xxx. yeres together: to teache vs that there is no disease of the soule so deadly and of so long continuance, but that baptisme & faith in Iesu, may easily take it awaye. Therefore when that most mercifull Iesus had beholden this sicke man of the palsey, whom euery body pined lying with all his members loose & shakynge, by reason of that disease: & also perceyued that sickenes so muche the more to bee dispayred of, for that it had holden already the miserable creature thirty yeres together: Iesus, I say, being moued with mercy, sayed unto hym: wilt thou be made whole? willing to declare hereby to the standers by, the sayth & sufferance of that man, & also to make them besydes this perceiue the violence of that disease, declaring therby, howe no man can be cured of the vyces of the soule, vnles he hate his owne sickenes, & haue a desyre to be made whole. For it is not to be doubted but that he desired health, whiche so many yeres had lyen besides that poole with a constant hope of health, and being so oft disappointed, ceased not from his hope nor dispaired. Therefore the sicke man of the palsey, made no answer to Iesus question, and yet conceyving some good hope vpon his so cherefull demaund. sheweth that he lacketh no will, nor that he mistrusteth for all the greatnes and long continuance of his disease, but that he should bee healed in case he wer brought into the poole: howbeit (he sayeth) he lacketh a man to helpe to beare him, who might in due season carie him into the poole, as soon as the water should be stirred.

For when other perceyued that the poole was stirred, euery man made haste for himselfe to enter firste and so to obteyne alone the benefite of health: but as for the sayed sicke man, being slowe by reason of his disease, & lackynge one to beare him, did but in bayne crepe forth towarde the lake, for asmuche as an other had gien into it before hym. Truly the sicke mannes meaning in this his saying was lowely and shamefastly, to desire Iesus that he being a man of strength, and pious as it semed by his wordes, would when tyme wer, carie hym downe into the poole: whiche thyng he durst not requyre of hym openly: but yet after he had disclosed his necessitie, he shewed what hindered hys health, for the sicke man knew not Iesus. But Iesus being well pleased with the mans patient sufferance, which did not as the moste parte of sicke miserable creatures are wont to do, that is to say, cry out, wishe hymselfe deade, and curse the day he was boyne in: neyther was he offended with Iesus as-

When Iesus came
him by. 36

He sayed
unto hym:
wilt thou
be made
whole?

For I haue
no man. 36.

The paraphrase of Ieraiimus vpon

aying him whether he would be made whole or no, and therefore dyo not saye or make any clamour that Iesus had him in derision: our Lord beyng in lyke wyse moued with his so constant hope to recouer his health, and in conchlussion willing to shewe, both that they whiche wer healed by the mouyng of the fofsaid poole, wer cured by his power, and that it was an easy & ready thyng for hym, euen ouerly with a becke to rake away all diseases, both of bodye and soule, he sayed vnto the sicke man: ryse, take vp thy couche, and goe thy waye. And the woorde was no sone spoken, but the man was healed, and so healed, that not only he was clerely deliuered from his disease, who els should haue been faint and feble, like as they are wont to be, which are cured by phisike: but this manne (I saye) was so thoroughly healed, that without any stay of mans helpe, he rose vp vpon his fete, carryed awaye his bedde vpon his shoul- ders, and so beyng strong enough to beare his owne bed, did walke forth, and bare it home in all mens sight, as a remembrance of his long continued disease.

The recte.

And the same day was the Sabbath: The Jewes therefore said vnto him that was made whole: It is the Sabbath day, it is not lawfull for the to carry thy bed. He answered the: he ryse make me whole (said vnto me, take vp thy bed and walke. Then asked they him what man is that whiche said vnto the take vp thy bed and walke: He that was healed told not who it was, for Iesus had gotten himselfe away because that there was feare of people in that place.

And the same daye was the Sabbath, &c.

And it was the Sabbath daye when the sicke manne of the palsye did these thynges, wherat the Phariseis toke occasion to finde faulte with him: whiche Phariseis did superstitiously mainteine suche thynges of the lawe, as wer carnall and greuen but for a tyme: and contemned those thynges which wer chiefe and should still continue: amonges them it was counted a wicked dede to doe any busines on the Sabbath day, but to deceyue theyr neyghbour vpon the Sabbath day, they toke it but for a trifle. They would haue it seme an vngodly thing that a poore sicke man should cary awaye his bed vpon the Sabbath daye, but to grudge and enuy his helth, they thought it no faulte. They knewe this man which was sicke of the palsye well enough, & that he had lyen sicke many yeres. They did well perceiue that he was nowe streng, and had no token or apparance of his disease in him. Of so great a miracle, they ought both to haue glorified God, and to haue reioysed in his behalfe whiche was cured, vntles they had been very wicked against god, & enuious towarde thei neighbour. Therefore these, like peruerchers of true religion, fall in hande and chide with him, whiche carryed awaye his couche. This is the Sabbath daye (say they) which ought to be kept with rest and quiet. It is not lawfull for the to cary awaye thy couche: he not dissimbling the benefite that he had receyued, and to deliuer hymselfe from thei enuy of that faulte, by the autoritie of Iesu, shewing that he whiche coulde doe so great a thing with his woorde, seemed to be greater than eyther man or the Sabbath daye, the poore man (I say) maketh this answer to the spitefull Jewes: he that made me whole with his very woorde only, commaunded me to cary awaye my couche and walke. When they heard this (whereas they ought by reason of the miracle to haue believed it) they did not only enuy him that was cured, but also went about to deuise matter against him by whom he was cured: who is y man (saye they) whiche hadde thee carie awaye thy couche and walke: for they would haue burdened him with the faulte of breaking the Sabbath day, as they had doen many tymes befoze. Howe he that was healed, knewe not Iesus by name,

but onely by sight: he wolbe it at that tyme he could not shewe him into theint, because that Iesus after he had spoken to the sicke man of the palsy, immediately withdrew hymselfe from the multitude: partly lest his presence should more prouoke the Jewes enuy, and partly that he being absent, the miracle should be the better knowen by the reposte of hym which had felte the benefite of health.

And asked they hym, what man is that, &c.

¶ Afterward Iesus found him in the temple, and sayd unto him: beholde, thou art made whole, sinne no more, lest a worse thing happen unto the. The man departed and tolde the Jewes that it was Iesus which had made him whole. And therefore the Jewes did persecute Iesus, and sought the meanes to slea hym, because he had doone these things on the Sabbath daye.

The text.

But after the miracle was made manifeste and evidently proued, Iesus willing that the outout therof also should be knowen, when he met with the man vpon whom he had bestowed that benefite of health, he sayd unto hym: beholde, thou hast obteyned health, and art deliuered from the bodely sickenes which came to the, by reason that thy soule was sicke, I haue cured thee of both those diseases. Take thou good heede hereafter that thou fall not agayne into thyne olde former synnes, and thereby cause thy selfe to haue some bootlesse disease. Therefore after the man that was made whole knew that this was he which before had commaunded him to carrie awaye his couche, and which nowe also hauing testified himselfe to be the authour of helth, did monish and warne hym to beware lest he should fall agayne into some sozr and worse disease, by committing and renewing synne: also perceuyng that his name was Iesus, the sayed man went to the malicious and slanderous Jewes, and tolde them howe it was Iesus whom he might thanke for his breath, thinking that it should be profitable for many, to haue hym knowen to all men, which with a word could so helpe a desperate disease. And here nowe againe the Jewes peruerse & damnable frowardnes, sheweth it selfe, for whereas the Samaritanes had honourably receiued Iesus, by the reposte of one woman, whereas the people of Galile being euill spoken of commonly among the Jewes, for theyr basenes and ignorance of the lawe, had geuen credite to Christ: whē a great ruler also being a gentile, and an heathen man with all his familie and householde for one only miracle had confessed Iesus to bee the sauour of the worlde, yet the citizens of Ierusalem being proude as well of the noblenesse of theyr citie, as also of the wholy religion of theyr temple, and in lyke wyse anasyng themselves to bee menne exactly learned in the lawe, picked quarels to Iesus, of suche purposed malice, that albeith the benefite of health was so euident that it coulde not be denyed, and so holy that it coulde not be founde fault with, (for what thyng is more holy then freely to geue health of body to a manne miserably afflicted:) yet doe they lay to Christes charge as a fault, that without regard of the Sabbath daye he hath commaunded hym to carry awaye his couche, as who say man had be made for the Sabbath day, and not rather the Sabbath day ordeyned for manne, or as though the ceremonies of Moses lawe ought not euerye where to geue place to more holy preceptes and duties. But what great blyndnes was this to disdayne Iesus because he had healed a pitieous creature vpon the Sabbath daye, when they which thought themselves mooste prysekeepers and obseruers of the lawe, wer not afrayed to helpe by their asse being fallen into the ditch

The man departed and tolde the Jewes that it was Iesus.

because he doone these thynges on the sabbath day.

The paraphrase of Erasmus vpon

vpon the Sabbath day. They falsly say that in helping the manne God was offended, without whose helpe the man could not be cured, but in helping by the alle they thought not the religion of the Sabbath day to be broken. This is the ouerthwart and disordered religion of the Jewes, iunbracyng outward apparaunce of religion, and ther by subuerting the very perfection of true religion: styffely obseruing the shadowes of the lawe, and with obstinate myndes persecuting hym who was the cause that the lawe was written. For they did not onely slander Iesus but also persecuted hym, because he had doen an holy and good dede vpon the Sabbath daye.

The text.

¶ And Iesus answered them: My father worketh hitherto, and I worke. Therefore the Jewes sought the more to kill hym, not onely because he had broken the Sabbath, but sayed also that God was his father, and made hymselfe equal with God.

But Iesus to shewe that he was maister of the Sabbath day a not bond, the verie auctor, and not subiecte to it, therewithall declareth that the thyng wherof the Jewes slandered hym, beyng sonne to the father of heauen, and one that did worke whatsoeuer he dyd by his fathers autoritie, dyd also rebound to his fathers dishonour: Iesus (I say) went about to repressse and put awaye the Jewes falsse reporte of him with these wordes. My heavenly father saierth he) whose religious worshippers ye would seme to bee, who also made the Sabbath daye for you, when after he had made the whole world in sixe daies, he resteth the seventh day a wrought not: he (I say) did not so bynde hymselfe to rest and quiet, but that he may worke whatsoeuer he wyl as often as it pleaseth hym. For although the Sabbath day doeth yet still endure, neuerthelesse he ceaseth not from his worke wherby he gouerneth all thynges whiche he hath made, wherby also he causeth from tyme to tyme by protraction, one thyng to succede of an other: and finally wherby he restoreth thynges decayed. Therefore lyke as he doeth not cease dayly to doe good both to meene and all other thynges that he hath create (not withstanding the religion and obseruance of the Sabbath day, wherein as scripture saierth, he ceaseth from the creation of thynges) so I who am his sonne hauyng both power and example of hym to worke suche thynges as pertaineth to mans saluacion, am not letted by the religious obseruacion of the Sabbath day, but I may performe those thynges whiche my father hath commaunded me. But yf ye blame me for breakyng of the Sabbath daye, by the same meanes ye condemne also my father, who giueth me both example and autoritie to do these thynges. But yf ye thinke him faultlesse and glorifie him for restoring health to a desperate creature: wherfore do ye lay to my charge the fault of breaking the Sabbath daye? and do not rather acknowledge the vertue and power whiche is greater than the keeping of the Sabbath day. I haue restored lyfe to a miserable man. And you craftely go about to procure my death for doing so good a dede. These most sacred wordes whiche Iesus spake, dyd so litle asswage the fury of the Jewes, that they were thereby the more sharpened and vehemently styred against hym, seeking occasion to put him to death, because that now he dyd not onely breake the Sabbath daye, but also dyd (as they saied) wrongfully take god to be his owne father: making himselfe equal with god both in his workes and autoritie to do whatsoeuer he would.

Therefore the Jewes sought the more to kill Iesus. 14.

The text.

¶ Then answered Iesus, and sayd vnto them. Verily verily I say vnto you, the sonne can do nothing of himselfe, but that he seeth the father do. For whatsoeuer he doeth that doeth the sonne also. For the father loueth the sonne, and sheweth hym all thynges that hymselfe

hymselfe doeth, and he will shewe hym greater workes then these, because you shoulde meeuaple. For lyke wyse as the father raplyth by the deane and quickeneth them, such so the sonne quickeneth whom he will. Forther iudgeth the father ally man, but hath committed all iudgement vnto the sonne, because that al men should honour the sonne such as they honour the father. He that honoureth not the sonne, the same honoureth not the father, whiche hath sent hym.

But after our Lord Iesus had perceyued their malice, he procedeth further with them, and openeth moze manifestly vnto them his power which he had receiued of god the father: thereby to make them afearde to procede in theyr wicked crueltie: and doeth so tempre his communication, that otherwhiles he talketh of certaine hye thynges to signifie vnto them conerely his diuine nature whiche was all one betwene God the father and hym: And otherwhiles agayne in his communication he byingeth in lower thynges to testifie his manehed thereby: that if the assurie which was betwene hym and them in that he was man, would not stirre them to loue, at the leste the maiestie of his godly power should let them from theyr wicked rashnesse: but yet he doeth so challenge to hymselfe lyke power with his father, that neuertheles he attributerh to him the preeminence of auctoritie. And he spake on this wyse: Ye men, I haue taken vpon me to be of equall power with my father in his working. This I do assuredly promyse you, the sonne which doeth wholly depēde of the father, can do nothing of himselfe: forasmuche as he is not of himselfe, but doeth that whiche he seeth his father do. They haue both one will and one power: but the auctoritie resteth in the father, from whence procedeth to the sonne whatsoever the sonne is, or maye do. Therefore whatsoever the father doeth, the same in lyke wyse worketh the sonne by the equalitie of power communicate to hym through his eternall natiuities. Among men oftentimes children bee vnlke in maners to theyr parentes. neyther is the fathers wyll and the sonnes all one, nor yet theyr power lyke: but in this case the thyng is fatte otherwyse. For the father loueth his sonne intirely, and hath begotten hym moſte lyke to hymselfe, pouring into hym all power of working, and sheweth vnto the sonne howe to do all thynges whiche he doeth hymselfe.

The sonne
can do the
thyng of
hymselfe.

For the fa-
ther loueth
the sonne.

The example commeth from hym, but the working is common to both: he hath created the worlde, and he also quickeneth the worlde, yea euen vpon the Sabbath dayes. He hath made man, and it is he also that preserveth manne vpon the Sabbath dayes. Therefore whosoeuer doeth thuslike the workers of the sonne, doeth iniurie to the father. Of these thynges which ye seeme doe on the Sabbath day, I do them by the fathers auctoritie, & at his appoyntment: but ye thinke it a thyng to bee merueyled at and aboue mannes power, to restore health with a worde to a man like of the palsey, the father (at whose commandement the sonne doeth all thynges whiche he doeth) wyll declare that he hath shewed to his sonne greater workes than these, because ye may the more maruaile. For it is a thyng of fatte greater power to raise the dead to life, than to restore helth to the sicke, yet the father hath geuen this power also to the sonne, and he hath geuen him it as his owne for euer: that as the father with his onely berke raisech the dead and calleth them agayne to lyfe, so the sonne also by that selfe power maye call agayne to lyfe, whom he luste: for whatsoever the father doeth, he doeth it by the sonne: whatsoever the sonne doeth, he doeth it after the will of the father: and the father and the sonne haue both one wyll, lyke as they haue both one power.

The moſte he and
chiese

The paraphrase of Erasmus vpon

Mercheth
togeth the
father and
man.

These auenture of God is to iudge the worlde. For he is kyng and Lorde of all thynges. And yet hath he made his sonne partaker with him of this whole power, vnto whom he hath geuen all power to iudge whatsoeuer is in heauen, in yearth & vnder the earth. Like as the father hath create all thynges by his sonne, gouerneth all thynges by his sonne, and hath restored all thynges by his sonne, so he iudgeth nothing but by his sonne: to the extent that eyther of them maye glorifie and honour the other. The father is knowne by his sonne by whom he worketh: the sonne on the other partie declareth the maiestie of his father, from whence he hath whatsoeuer he worketh, so that eyther of them beeyng knowne by the other, all men maye honour the sonne as they do the father. For it is mere that they whiche be egall in power & will, shoulde be also felowes in honour. Thinke not that ye can haue the father mercifull vnto you, yf ye be alienate and fallen from the sonne. Whosoever honoureth the father working in the sonne, he honoureth also the sonne working by the power of the father. And whosoever doeth not honour the sonne, whiche is most intierly beloued and moste like to the father, that person doeth dishonour the father who sent the sonne to thintent he might through hym be honoured: for euery thyng is common betwene them, be it honour or dishonour. He that mistrusteth the sonne, mistrusteth also the father which sent hym into the worlde; by whose will and appoyntment, he doeth all thynges that he doeth: and by whom also the father speaketh vnto the worlde. As for as the faithfull shall haue great reward, so the vnfaithfull shall haue no small punishment.

He that ho
noureth
not the
sonne. 36.

The text.

Truly truly I saye vnto you, he that heareth my worde and beleueth on him that sent me, hath euerylastyng lyfe: and shall not come into damnation; but is escaped from death vnto lyfe.

For this I tell you for certaine, whoso heareth my worde and beleueth hym whiche both sent me, and speaketh in me, that person hath already euerylastyng lyfe. For whosoever is iustified from his synnes, and lyueth to God throuwe rightuousnes, he hath God and also life eternall: neither shall he neede to feare the damnation of eternall death, whiche is redie to receyue the vnfaithfull, yea rather whiche doeth already possesse the vnfaithfull, but the true beleuer beeyng cleansed from his olde synne by faith, passeth throuwe from death to life. For it is a greater thyng to rayse a soule that is dead by synne, from death to lyfe, than to restore a dead body to life. but the father hath geuen power to the sonne to do both these thynges.

The text.

Truly truly I saye vnto you, the houre shall come, and nowe it is, when the dead shall heare the voyce of the sonne of God. And they that heare, shall lyue. For as the father hath life in himselfe, so likewise hath he geuen to the sonne to haue life in himselfe, and hath geuen hym power also to iudge, because he is the sonne of man. Beware not at this, for the houre shall come in the which all that are in the graues, shall heare his voyce, and shall come forth, they that haue doen good vnto the resurrection of lyfe, & they that haue doen euill vnto the resurrection of damnation.

Be ye well assured of this, the tyme is nowe at hande, yea it is already present, that euen the dead also shall heare the voyce of the sonne of God: and whoso heareth it, shall lyue: for they beeyng as it were raysted out of theyr slepe, shall come forth out of theyr graues, and shall declare vnto you (bryng assured therewith) that they liue in very dede. In like maner also the dead soules do liue agayne, yf they will heare the voyce of the sonne of God: but he doeth

not

not heare it, whiche heareth it without sayth.

In tyme to come all dead bodyes shall rylse agayne at the voyce of the sonne of God, now we hauyng shewed a likelyhoode of the resurrection to come by ^{The time shall come and now} rasyng of a fewe from death to lyfe: a greater matter is in hande, to rasye by ^{11. 12. 26.} soules from death to lyfe at his woorde & coll. As nothyng is more precious

than lyfe, so nothyng is more godlike than to geue lyfe, or to restore the same: There is no cause why any man should mistrust the power of the sonne, yf he ^{For as the father hath life in him} beleue in the power of the father. No man doubteth but God is the fountaine ^{11. 12. 26.} of all life, from whence all liuing thinges eyther in heauen or earth, haue thei

lyfe: but as the father hath life in himselfe to geue it or restore it to who he list, so hath he also geuen to his sonne to haue in himselfe the fountayne of all lyfe. And besides that, hath geuen him power to iudge both quicke and deade. For ^{as at this} by the sentence of the sayd sonne, which cannot be exchequed, they that haue o- ^{26.} beyed his doctryne, shall go from hence to eternall lyfe: and contrary, they that

would not obey it, shall be appointed & iudged to eternall punishment. Ser- ueylenot that so great power is geuen to a man, considering that the same is the sonne of God. The selfe thyng is now committed to hym, whiche he al- waye had common betwene him and the father. Endeavour your selves in the meane tyme that the power sayth ye maye be worthy to haue lyfe. For the time shall come that all which be dead and buried, shall heare the almightie voyce of the sonne of God: and surely with the bodies shall liue againe. Then shall they which haue been dead and buried come out of thei graves, to be rewar- ded in sundry sorte, eyther according to thei beliefe or vnbeliefe: for they which haue done good workes in this lyfe shall than lyue agayne, to enioyne immortall lyfe: on the other syde, those whiche haue doen euill here, shall lyue agayne to suffer paynes of eternall death. And lyke as sayth is the well and fountayne of all goodnes, so is infidelitie the spring of all euill.

I can of myne owne selfe do nothyng. As I heare I iudge, and my iudgement is iuste, because I see not myne owne will, but the will of the father, whiche hath sent me. ^{26. 27.} Ebe certe. If I should beare witness of my selfe, my witness woe not true. There is an other that beareth witness of me, and I am sure that the witness whiche he beareth of me is true.

Repyther is there cause why any man should stand in the iudgement of the sonne, as though it were not indifferent. If the fathers iudgement cannot bee but indifferent, no more can the sonnes iudgement (which is all one with the fathers) be but in like maner indifferent. For the sonne iudgeth none otherwise but as the father hath appointed and prescribed vnto him. Who so feareth the fathers iudgement, ought also to feare the sonnes iudgement. I can doe no- ^{I can of mine owne selfe do no-} thyng of my selfe. As I heare of my father, so I iudge, & therefore my iudge- ment is iust, because I haue no nother will, but that whiche is my fathers, ^{26. 27.} sayng, that in no wyse there can be a corrupt will, whereof maye procede a corrupt iudgement. Among men small credite is geuen to him which beareth witness of himselfe, and he is counted arrogant & proude which by his owne reporte attributerh great thynges to himselfe. If I alone be myne owne witness, then ^{If I should beare wit- nesse of my selfe.} let my witness be taken among you to be but bayne and buttue: but there is one whiche hath borne witness of me, that is to saye Iohn, to whom ye do at- tribute very muche in other thynges: but here nowe as vnto dead men, ye do not credite him, wheras I knowe his witness to be true, forasmuch as he hath not vttered it of hymselfe, but by the inspiration of my father,

The paraphrase of Erasmus vpon

Ye cannot deny but that Iohns recorde & witnes is muche sette by amonges you: your selues haue sent graue men vnto him, that by trustie men you might knowe of him (as of a moste true auctoz) whether he wer Messias or no. He did not take vpon him that false prayse, whiche ye would haue attributed vnto him, but confessed the truth, openly testifying himselfe not to bee the man that he was taken for, but sayed that I was the Messias whiche should take awaye the sinnes of the worlde, and geue lyfe to the same.

The first. Ye sent vnto Iohn, and he bare witness vnto the truth, but I receiue not the recorde of man. Gentrifiede this thing I say that ye may be safe. He was a burning and a shining light, and ye would for a season haue reioyced in his light: but I haue greater witness than the witness of Iohn, for the witness whiche the father hath geuen me to kinde, the same witness that I do, beare witness of me, that the father hath sent me. And the father himselfe which hath sent me, hath bozne witness of me. Ye haue not heard his voice at any tyme, nor seen his shape, his worde haue ye not abyding in you: for whom he hath sent by us ye beleeue not.

But I receiue not the recorde of man. 34. At the leaste his witness (whom ye had so muche exteme, that ye had beleue hym to be Messias) ought to haue been regarded among you, specially seying it was not procured on my behalfe, but brought to light by your own selues. I as concernyng my selfe haue no nede to bee commended by mans witness, but I do repute vnto you Iohns witness of me: not because I (who care nothing for worldly glory) would be the more made of among you: but to shew that you, whiche so muche regarde Iohns auctoritie, should credite me, of whom he hath bozne witness: whereby ye may excheue the condemnation of

He was a burning & a shining light. infidelitie, and thow we faith obteyne saluation. Iohn doubtles was a great man, yet was not he that light which was promised to the worlde, but only a burning candell tryed at our fyre, and geuyng light by our light. And yet whereas ye ought at his telling & declaracion to haue made haste to the true light which doeth alwaie illuminate every man that cometh into this worlde, ye had leauer for a shorte time to boast and glory in his light, than to embrace the true light which geueth euerylasting glory, & is neuer darkened nor dyeth. Iohn gaue light before the sonne, as one that should immediately geue place to the same, and be darkened thow we the shining of the true light. You would haue taken hym for Messias which denyed himselfe to be woorthy to vntie the latcher of Messias shoes. Why doe you then so litle regarde his witness that he bare of me, seeing in other thynges ye haue had so good an opinion of hym? I do not depende vpon Iohns witness, but yet I would wishe that ye would geue credite vnto it, that ye do not perishe thow we infidelitie. And though ye do not beleue his witness, yet haue I a more certayne testimony of my selfe, that is to saye my fathers testimony & witness, who is greater than Iohn, and whose witness cannot be repoued.

But I haue greater witness than Iohn. There is no recorde more sure than the very dedes that a man doeth: yf ye do perceyue those workes to be woorthy for God whiche ye haue seen me doe, they beare sufficient witness of me that I do nothing of my selfe, but by him whiche for your saluation hath sent me into the worlde, wherfoze ye haue no cause whereby to excuse your infidelitie, and deniue my credence, as who sayeth I aloneely were myne owne witness, and did declare great thynges of my selfe. Ye haue Iohns witness, whiche among you is muche regarded and taken to be very weightie, howbeit in dede he rather nedeth my witness leile he seme to haue bozne false witness. Ye haue the testimony of my workes, so

For the workes whiche my father hath giue me to kinde. 35.

that

that now ye neede not to beleue any mannes sayinges when ye loke vpon the dedes themselfe. And if all this dooe not satisfie your vnbeliefe, yet haue ye heard at Iordane the voice of my father from aboue bearing witness of me. But yet my father (soasmuch as he is a spirite,) neither hath voice whiche may be perceyued with mannes eares, nor fourme or shape that may be seen with bodily eyes. For Moyses did neyther heare hym, nor see hym in the very fourme of his owne mere nature, as you suppose he did. Onely his sonne hath seen him, and heard him after that sorte, yet neuertheles he hath made himself knowne to your senses, by some kynde of voice, and thorowe some maner of fourme. He spake to the Prophetes, and by the Prophetes hath spoken to you. He hath spoken to Iohn, and by Iohn to you, but vnto me he hath spoken as he is of his owne very nature, and by me he speaketh vnto you. If ye can make no excuse but that Iohn did beare playne & manifeste witness, why do ye not beleue hym? If ye thinke that God in very dede did speake, and was seen of Moyses and the Prophetes, wherfore do ye not credit those thynges whiche he hath spoken by them?

Ye haue
not heard
his voice at
any tyme
nor seen his
shape.

Searche the scriptures, for in them ye thinke ye haue eternall lyfe. And they are they, whiche testifie of me, and yet will ye not come to me that ye mighte haue life. I receiue not praise of men, but I knowe you that ye haue not the loue of God in you. I am come in my fathers name, and ye receiue me not, if an other come in his owne name him will ye receiue. Howe can ye beleue, whiche receiue honout one of an other, and seeke not the honout that cometh of God? Do not thinke that I wil accuse you to my father. There is one that accuseth you, euen Moyses, in whom ye trust. For had ye beleued Moyses, ye would haue beleued me, for he wrote of me, but ye ye beleue not his sayynges, how shall ye beleue my wordes?

The teste.

Merely ye beleue that the scriptures are come from God: and albeit you doe diligently occupie your selues in scratchyng of them, and put the hope and felicity of your lyfe in them, yet euen as ye would not beleue Iohn, (to whom in other thynges ye gaue very great credite,) when he bare witness of me: so you beleue not the very scriptures in that whiche is the chiefe poynte of all: for they promyse lyfe, but through me.

The father doeth there beare witness of me, & promyseth that he will sende his sonne, by whom men shall be saved. But as ye haue heard Iohn and not beleued hym, and also the voice of the father and not geuen credite vnto it: so neyther the witness of the lawe nor of the Prophetes sticketh in your myndes. And althoughe ye haue theyr bookes euer in your handes, and their wordes alway in your mouthes, yet do ye reiecte hym whom those scriptures do promyse: and do not beleue hym whom the father hath sent accordyng to the promyses of the Prophetes: & wheras there is none other entrie into life but by me, who hath been approued to you by so many testimonies, yet ye will not forsake all thing and come to me, wherby ye may obtaine life without difficultie. For the gate and entrie of saluation is to haue beleued the sonne whome the father sent. There is no cause why I should seeke for worldly glory amonges you by the testimonie of Iohn, or the Prophetes, but I am sory for your destruction, which through your incredulitie dooe in maner enuy your owne saluation. And besides that I leaue you no maner of excuse to make for your selfe, if you will not beleue: for I haue brought forth thus many witnesses,
whiche

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whiche in other thynges be of very great autoritie among you : and onely in matters concernyng me (for whose cause all thynges wer wyrtten & spoken,) ye doe not allowe them : ye pretende to worshippe and loue God, ye haue the prophetes in reuerence by whom he spake: and yet you do dispise him, which was promysed of God: and doeth declare hymselfe by his workes what he is. This is a playne argument that ye worship God with counterfaynte holynes, and that ye loue not God in dede, whom the lawe commaundeth you to loue with all y^e power of your soule, and your strength, in as much as ye conteinne and regarde not his sonne. Therfore your infidelitie is not for want of witneses, but for lacke of true loue towarde God. You loue worldly glory, you loue money, you loue pleasures, and to get these thynges you misuse your selves with falske pretence of religion. But ye perseuere the sonne of God : because he teacheth those thynges, whiche be contrary to these your wicked desires, albeit his teaching agreeth with the will of the father. These thynges declare that ye loue not God with your herte. For he whiche loveth dooth also beleue and obey : and whoso loneth the father cannot hate his moste intierely beloued sonne. In lyke maner he that loneth the sinder, cannot mislike and contemne the messenger. Specially considering I couet neither glory, kingdom, nor riches among men, but onely the glory of my father. And also I couet that, to the intent you may be saued. You see workes worthy for God, and yet I doe not ascribe the worldly prayse to my selfe, but to my father, who worketh by me. Therefore although ye would seme religiously to worship my father : yet ye do not receyue me who am come in his name, and doe none other thing but that which he hath prescribed vnto me. And looke howe peruersely you do discredit me, who cummyng in my fathers name do freely offer lyfe and saluation : euen so fondely shall ye beleue whosoeuer chyneth in his owne name, presumptuously taking vpon him the glory of God, and therewith attendeth his owne busines and not Gods, bringing suche thynges vnto you as may leade you into eternall death. If ye loue God, why do ye murmur and crie out against him that seeketh his glory? If ye loue euertlastyng lyfe, why do ye reiecte the autour of lyfe? If ye accompt hym wicked whiche chalengerth the glory of God to hymselfe, wherfore then do ye receyue hym which doeth presume falsely to take vpon him the glory of God: what is then moze to be sayed, but that ye must nedes confesse your holyness towarde God to be but fayned by worship God with wordes, with outward obseruaunces, and ceremonies, but ye hate hym in very dede : ye haue alwaye in your mouth, the temple of the Lord, the temple of the Lord, the temple of the Lord, but your herte is set vpon rychesse. Ye talke muche of the lawe and the prophetes, but in your herte ye couet and desire worldly prayse : you bee ever speaking of these wordes of the lawe, loue thy Lord God with all thy herte, & thy neighbour as thyselfe, but in your hert remaineth enuy, hatred, and manslaughter. To deserue prayse before God is the true prayse in dede. True godlynes is to geue and ascribe all glory to God. Therefore howe can ye beleue me setting furth to you none other thing but Gods glorye, when you despying the true glory which procedeth from God, goe aboute to seeke falske glorye and prayse amongst men, one of you flatteryng an other, and enuying that God shoulde haue his owne due prayse and glory: seeking also vnder a falske pretence, to be thought holy before men, and not regardyng the sincere and pure conscience

whiche

Ye haue
not a loue
of God. &c.

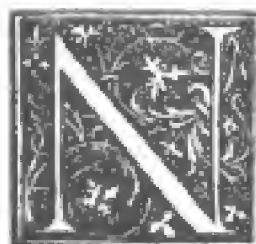
whiche God beholdeth, whyles yettrauail to get the vile lucre of this world, yelose eternall life. Therfore it is no meruail though God be angrie with you whom yeresist so stubbernelly. Thinke not that I, of any desyre to reuenge the contempte ye haue me in, will accuse you to my father. I neede not to be your accuser. Moses hymself shall accuse you, whose auctoritie you amongst you take to be right holy, & in whō ye put veray great trust, taking whatsoeuer he wroote as a thing spoken of Gods owne mouth. But as ye pretended but a feyned reuerence to wardes Iohn, whose witnesse concerning me you do not believe: and as ye do shewe your selues to regarde the sayings of the Prophetes but feynedly, in that ye do now persecute hym, whom they haue promised, fynally as ye do vntreuly worship god, whose woordes ye do not acknowledge, whose soune ye do hate: So ye do honour Moses but after a feined sorte, whose auctoritie ye set little by in y thing, wherein ye ought moste to regarde hym. And yet euen very he hath wrytten of me, for when your elders beyng agreed with the terrible voice of God, and with the perillous spyr, made intercession that from thenceforth they myght no moze heare the voice of God, or proue that dreadfull spyr, God did graunte they requeste, and promised Moses that he would raise vp an excellent Prophet like vnto himself, whiche should cum of your bretheren, whose gentle and pleasant voice not fearyng men with threathenyng, but alluryng them to saluacion, it should behouer them to heare. But God did threaten punishment to hym that would not obey this Prophetes woordes, saying: Truly I will be reuenged of hym whiche will not heare the woordes that he shall speake in my name. And again he commaundeth him to be destroyed whiche will heare a Prophetes cunnyng in his owne name, and speakyng suche thynges as God hath not commaunded hym. Therfore none oher shall moze accuse you before god than Moses your frēd, whose wrytinges ye contemne: he hath promised that I should be quiete, gentle, and should speake all thynges acco:dyng to Gods will. Suche a one am I beyng here presente, and yet ye refuse me, he also commaundeth that presen to be killed, whiche shall cum in his owne name and speake of his owne spirite. Suche a one do you embrace & make much of, for the hatred ye beare to me, as one that is more agreable to your wicked desyres. Therfore you be not onely stubberne against me, but also against Moses hymself, whose promyses you do not credite. For truly if ye beleued Moses, ye would credite me also, whom he hath promised, and whose saying he hath commaunded to be beleued. Therfore it is no meruail though ye beleue not my woordes, whō ye do openly contemne as one that is but a meane simple person, when ye geue no credite to Moses wrytinges, whose auctoritie ye would seme to haue in so great estimation, and of whom ye haue so notable an opinion. With these sayings our Lorde Iesus beyng the light & trueth, did reprove and disclose the feyned religion of the Iewes, a thyng as muche contrarie to the godlynes of the gospell as may be, to the intente he would make it euidently knowen to all men, that they through theyr owne faulte and deserte did perishe, whiche would not be moued with so many recordes and testimonies of him, nor be allured by his benefites & gentle woordes, nor feared with his threathenynges, neyther prouoked to fayth by the desyre of eternall lyfe, nor yet turne from there infidelitie for feare of hell. But if Iesus had spoken these thynges among the Samaritanes or the Gentiles, specially causyng his woordes the better to be

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beleued through miracles, they would haue been conuerted to penance. But the Scribes and Priestes of Hierusalem make no answer to these thynges: whiche they could not reprove: but yet neuerthelesse they do still remain in their murderouse thoughtes: & procure his death, whiche offereth to them the benefites of eternall lyfe.

The. vi. Chapter.

The text. After these thinges, Iesus went his way ouer the sea of Galilee, whiche is the sea of Tiberias: and a great multitude folowyd hym, because they sawe his miracles, whiche he did on them that wer diseased. And Iesus went vp into a mountaine, and there he sat with his disciples. And galilee a seage of the Arabes was nye.



Now therfoze, to geue place for a tyme to their furie, and to withdraue hymselfe from amongst those that swelled in pride, through an opinion they had in theyr false feyned religion, and in theyr vnerpexte knowledege of the lawe, Iesus presented hymselfe to more plaine meaning men: goyng not now again into Cana, but into that Galilee whiche lyeth beyonde the great lake Tiberias, takyng that name of the citie Tiberias: whiche citie Tiberius the Emperour buylded vpon that ryuers side. And a great noubre of folke folowed him goyng thither, partely beyng moued so to doe of the great minde they had to hys miracles, because they had seene him heale men of theyr diseases by a rare and straunge power, partely because that they whiche wer sicke of incurable diseases might be holpen of hym, and partely for that they desyred to heare his doctrine. But when he sawe the feruencie of that disordred and confused multitude to be so greate, that forgettyng prouision of vitels, they went farre into the deserte with him: now to make his disciples mete for the myracle (to whom mosse specially he would haue the thyng that he should worke to be knowne and imprinted in theyr hertes, for as yet they wer but rude and ignoraunt:) Iesus I saye, goe hymselfe secretly vp into the mountayne, and his disciples with hym: teachyng euen by the same dede, that albeit he whiche professeth hymselfe to be a shepheard of the people, do accompany hymselfe ofte with the meane and lowe sorte to profit them, yet it behoueth suche a one to eleuate and lifte vp his mynde to more high thynges so ofte as through holy studie or praise his mynde is to be stirred and prouoked to the contemplacion of heauenly thynges. The people abideth benthe vpon the plaine grounde, and only Iesus disciples went vp with him, for it behoueth bishops to be without all vile care of temporall thynges: and as men that haue mounted higher, to contemne those thynges whiche the ignoraunt people setteth muche by. Therfoze Iesus bryng sumwhat separate from the people, setteth hym down on the hyll, accompanied with his disciples, but so, that he might loke vpon the people: for bishops ought not to go backe from Christe, although the comon people sticke muche to lower thynges.

And in dede aboute all in the hill is conuenient for men to sitte, that is to saye, in studie of celestiaall thynges muste men take reste: and as for lower and inferior matters (whiche thynges are to be handled and gone about as charitie,

ritie, and tyme requireth) men must rather walke therein, then sit downe and
 rest. For our mynde ought not so to be delited in the contemplacion of hye
 thynges, that we fall to be careles of our common flooke: for the solitarines of
 bishops ought to be to this ende, that they more linely and better instruc-
 ted, might repayre again to loke to the peoples profit. Neither doeth it be-
 come them whiche are in Christes steede to leaue company for banquettyng, wan-
 conneffe of bodye, dicing, huntynge, or suche lyke inordinate pleasures: but
 through quietnes to renewe the mynde (whiche befoze was muche busied and
 weries with more lowe and meane busines.) And to make the same by pure
 desires, instante prayer, by hely study and deuout communicacion, mete for the
 office and ministerie of the ghospill. Moreouer whylest these thynges were
 doen in Galile, Easter was at hande: At least whiche the Jewes kepe very
 religiouslye. For herfoze if he had sought for to haue been noted of theys reli-
 gion, it had been more conuenient for him now at this tyme, to haue been at
 Hierusalem, but to shewe him likelyhood that in tyme to cum their house
 should be leaste desolate after the Jewes wer once becom rebels against God
 through incredulitie, and also that after the holy ghospell should be openly
 sefured, all theys carnall worshiping of God should cease, and there shoul-
 ly the feaste of Easter to be mooste specially celebrate, where as (worldely
 affections renounced and put away) the mynde should be brought vnto the
 loue of celestiall thynges: vpon these consideracions (I saye) Iesus had rather
 be among the people of Galile in deserte solitarilly, then at Hierusalem in the
 temple.

When Iesus then lifte up his eyes, and sawe a great company cum vnto hym, he sayeth **The text.**
 vnto Philip. Whence shall we bye breade, that these maye eate? This he sayd to proue him,
 for he hymself knewe what he would do. Philip answered hym. Two hundred peny-
 worth of breade are not sufficient for them, that euery man maye take a litle.

Now then when Iesus had opened his eyes and looked vpon the people,
 perceiuyng then the nymber to be exceeding great, he so prepared the myndes of
 his disciples towardes true credence of the miracle, that first he would haue
 the lacke of meate well marked and considered of them, and also that the mul-
 titude whiche stood beneath in their sight was innumerable: besides this
 that there was but very fewe loaves whiche they them selves with their owne
 handes should take vnto Iesus, and from hym distribute the same among
 the people. Finally, how that there should be least many baskettes full of
 broken meate, whiche the same disciples should gather together as fragmētes
 of the feaste. And all this would Iesus haue them to consider, because they
 should not be ignorant in the thyng, neyther afterward for great the same.

For he knewe that as yet his disciples wer but of small vnderstanding and for-
 getfull. Therefore to proue what mynde Philip was of, and litle by litle to
 make hym beleue better the miracle, Iesus sayeth vnto him: where shall we
 bye breade that this great nymber of people maye haue somewhat to eate?

Our Lorde Iesus asked these thynges, not that he was ignorant what store of
 bread and other vitells they had, but partly (as was sayd euen now) to
 cause his Apostles more aduisedly to consydre the miracle: and partly also
 þ all men myght knowe how without care of bodily sustenance the disciples
 wer whiche folowed Christe, and how well contented with common and
 homely meate. But Philip, as yet lokyng for no miracle, although he had

Whence shall
 we bye
 breade that
 these maye
 eate.

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seene Chyriste befoze turne water into wyne at the mariage, when he waped well how lytle money they had to succoure theymselfes withall, and further what a great multitude of men there was, he answered: Sir, why speake you of bying breade? I assure you, in case we bestowe twoo hundred pence in breade, yet wyll it not beynough, I meane for to satisfie these menne, whiche by reason of long abstinence are very muche an hungred, it wyll not so relieue them that euery one eatyng but a littel maye escapethere by the perill of famishyng.

The text. One of his disciples, Andrey (Symon Peters brother) saith vnto hym, there is a lad here, whiche hath five barly loaves, and twoo fishes: but what are they among so many? And Iesus sayed, make the people sitte downe. There was moche grasse in that place. So the men late doونه in number about five thousand. And Iesus toke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples gaue to them that were set doونه, and they ate of the fishes as muche as they would.

When Philip had spoken thus, Andreye (brother to Symon Peter) beynge sun what wyse, lifted vp his minde to sum hope of a miracle. Howbeit, as yet with no full confidence: for he had seene the water turned into wyne, and therfore dyd not altogether mistruste but that the loaves also might be multiplied, neuertheles as he thought, none otherwyse then after a moderate porcion, so that of fewe loaves, the lesse bread, and of mo loaves moze breade should increase. Wheras Iesus (of truthe) had no nede at all of any matter to make breade of, who createth enim of nothyng what he will, and when he will. Andreye therfore sayed, here is a certain hope that hath five barlie loaves and twoo fishes, but what can so litle do to so great a multitude, beynge already hungrye.

Jesus
saith make
the people
sitte downe.

When Iesus sawe they perceined the lacke of meate, and pondered what a multitude there was, he entendyng to stirre vp their mindes to loke for a miracle, commaunded his Apostles to see the people placed and set doونه vpon the grasse, wherof in that place was great plentie. The disciples doe not now answer again, and saye, what nederth it to haue them sette doونه when we lacke meate to sette befoze them? For that whiche we haue in floze will not suffice our selues: but simply they without moze a do obeyed Iesus commaundement, and caused the people to sit doونه in ordze, as it were to a feast. The people also lyke simple plain men, trusted well, and did obedyent: lyas the Apostles badde them, although they sawe no prouision of meat.

And Iesus
toke the
bread- &c.

There was that late doونه almost five thousand. Iesus therfore toke the five barlie loaves, and when he (after his customable maner) had geuen thankes to the father, he brake them, and so toke them to his disciples to distribute the same vnto the people, then framyng and fashionyng them, that by this copozall similitude, they should cure themselves to plate well the shepherdes: and beynge ministers of the ghospell, to feede and nourishe the soules of Chyristes flocke with spirituall foode. For he is that very bread, whiche came doونه from heauen, to geue eternall life to them that desyrouly eate therof. This breade verily do byshoppes bestowe and minister vnto the people, but from no where els, then out of Chyristes handes, and not without rendyng thankes to the father of heauen, of whom we must knowledg oure selves to haue receiued whatsoeuer appertaineth to the saluation of mankynde.

And

And vnto whom as to the very auncour, our lord Iesus referred all notable thynges whiche he did here in this worlde, monishyng vs therewith by the way, that in case we should haue any excellent vertue in vs, we should not challenge the praise thereof, but directly put from our selues all the gloire of the same, and geue it vnto God, from whom proceedeth all thynges that of right deserue praise.

Furthermore, Iesus did euen here now the same thyng by the two fishes, that he had before don by the five loaves, deliueying it vnto his disciples, and at his will and pleasure, the meat did increase betwene the handes of the dealer of it, so muche in quantitie as he knewe would suffice them all, yea and also a great deale more, to make the myracle the better to be belieued.

When they had eaten enough, he sayeth vnto his disciples: Gather vp the broken meate whiche remaineth, that nothing be lost. And they gathered it together, and filled euery baskette with the broken meate of the five barley loaves: whiche broken meate remained vnto them that had eaten. When these men (when they had seen the myracle that Iesus did) sayed, This is of a truely the same Prophete, that should cum into the worlde. The text.

finally, when that great company was well filled with meate, Iesus setting forth the certaintie of that dede by an other profe, leaue any man should fynde faulte and impute the thyng to be a delusion or a counterfayt thyng, sayed thus to his disciples: Gather vp the broken meate whiche is left of the feaste, that nothing be lost. And they founde so muche broken meate after euery one had eaten his fyll, as filled twelue baskettes. The bountifull goodnes of Iesus augmented that scarce and small store of vitayles (that is to wite, of five loaves and two fishes) into this so great pientee, to teache vs by the way that we should not niggardly do our charitie vnto the poore. But by this his myracle muche more he teacheth howe that it behoueth hym whiche hath taken vpon hym the charge to feede the flocke of Christ, largely to bestowe out of the riche treasure of holy scripture whatsoeuer apperteineth to instructe, to counsaile, to comforte and encourage theym that needeth suche foode.

Moreover: when they whiche had eaten enough at full, were not ignorant how there was at the first founde out but five barley loaves and two fishes, and had alreadye seen so many baskettes full of broken meate remaine, they beganne highly to repute of Iesus, saying: Truly this is that same Prophete whiche hath long tyme been looked for, to cum into the worlde. This is euen the nature of the common people, they do sooner see the benefite of the deede then of the minde. They had seen greater miracles, yet ded they neuer geue hym so hye a prayse. Plenty of meate could cause them speake thus.

¶ When Iesus therefore perceiued that they would cum, and take him vp to make hym a kyng, he departed agayne into a mountayne hymself alone. And when euen was nigh cum, his disciples went thowre vnto the sea, and got vp into a shyp, and came nigh the sea vnto Capernaum. And it was now dark, and Iesus was not cum to them. The text.

And at this present, (because as yet they were ignorant and grosse, lacking that Messias shoulde cum to get hymselfe a worldly kyngdome) they

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did confulte among them felues to take Iesus, and make hym theyr kyng, wel assuering them selues therof, that in case they might haue suche a kyng they should haue plenty of al thynges, vittayles enough, riches, libertie, and other worldely commodities abundantly.

But Iesus whiche did couet an other maner of kyngdome, and came to teache vs to contemne riches, pleasures, and worldely gloyre, knowing right well what they intended and went aboute, did now agayne secretly comey hym selfe to the hill (from whence he came downe to the people,) from theym that called hym to a kyngdome, he withdrew hym selfe priuely all alone, so that no man could perceyue his goyng awaye: but of his owne free will he meteth theym that pulleth hym to the crosse, therein geuyng a playne example to the that should hereafter be his deputies. For he can neuer preach the ghospell purely, that loueth a worldely kyngdom and pompe, whiche thinges spirituall shepherdes ought so litle to seeke for, that it behoueth them to refuse those thynges though they be freely geuen them. For the kyngdome of the worlde agreeth not with the kyngdom of heauen, no more betwix then darkenesse and light accordeth.

Acc then the disciples had long looked for theyr maister in the hyll, and eueryng was now at hande, lest the darke night should cum vpon them being in deserte, they went downe to the lake to rowe ouer vnto the cite Capernaum (for Iesus had there a lytle place to repose hymselfe in) well hoppyng eyther that he in sum other shippe should mete them as they wer saylyng ouer the lake, or at the leaste they should fynde hym in the cite. And it was darke already when they prepared theyr passage ouer: neither did Iesus in the meane while cum to his disciples, being long and muche looked for of theym, knowing well enough how muche they wer agreed with his absence.

But Iesus whide was through his absence to make his disciples moze desyrous of hym, and therworth also to teache in what great daungier we be in, what great darkenes, what worldely trouble hangeth ouer vs, as often as we be disseuered from Iesus. In the meane while a matter was prepared for a greater miracle.

The text. And the sea arose with a great wynde that blew. So when they had rowed about a xvj. or. ccc. furlonges, they sawe Iesus walking in the sea, and drawing nigh vnto the shippe, and they wer affrayed. But he sayeth vnto them: feare not, for I am here, I haue receyued you into the shippe, and immediately the shippe was at the land whither they went.

The lake was so great that they called it the sea, whiche the night made moze terrible. And to make it moze waies dangerous then one, they hadde the windes so outrageous against theym, that the lake was excedyng rough withall: yet neuerthelesse the disciples wer so desyrous of theyr maister, that they did aduenture to rowe vpon the water. Now therefore, when they were farr from the land and hadde rowed vpon a fure and twentie or thirtie furlonges, being almost in dispaire of their liues, our Lorde Iesus was cum nigh vnto theym vlooked for: not withstanding the darkenesse they se hym goyng on foote vpon the sea, as though he had troden vpon the hard grounde: to declare hymselfe thereby lorde not onely of the yearth but of all elements also. And of truely the charitie of the ghospell hath eyes and can see men in the darke, neyther is there any night where Iesus is present, nor any

Dreadly

deadly tempest wheras he is nigh, that maketh all thynges cleare and calme. But now when our Lord was cum nigh vnto the shippe: the disciples were sodainly aserbe, and because they could not well see and perfectly discern in the darke: they now suspect the thyng to be but as it wer a vision in the night, a ghoſte or ſuche lyke as the vulgar people beleeue many to be ſcene of theyn that ſayle by night.

Nevertheless, to put theym out of all feare with ſpeakyng vnto theym in his owne propre voyce (whiche they knewe, and wer well accustomed therewith) Ieſus ſayd vnto them: it is I, be not afrayed, ſygnifyng therby that ſuche as haue the aſſiſtence of our Lord Ieſus, ought not to be afrayed of worldly trouble, be it neuer ſo great and fierſe. All they truly whiche in ſimplicite and plainnes of heart do conſtantly and faithfully depende vpon hym, hath hym preſent euen to the worldes ende. Now the diſciples beynge boldened at the voyce of their maſter, wer deſirouſe to take hym into the ſhippe: for euen they becauſe wer ſumwhat afrayed, whoſe truſte and hope yet was both weake and vnconſtant. But to thintent that our Lord Ieſus might declare to his diſciples the whole thing þe was doen, to be wrought by his diuine power, and that the ſtorme was not ſwaged and ceaſed by caſualtie, the ſhippe which incontinently before was toſſed hyther and thither a farre of from the ſhore, did ſodainly arriue to the land, wherunto they intended to goe. The diſciples (whoſe ſayth was to be framed and confirmed by all the wayes that could be poſſible) by theſe proues and tokens dyd moze diligently impient in theyr myndes this miracle.

The day folowynge when the people (whiche ſtood on the other ſyde of the ſea) ſaw that there was no ſhip there, ſawe that one wherein þre diſciples wer entered, and that Ieſus went not in with his diſciples into the ſhip: but that his diſciples wer gone away alone. Some be it there came other ſhips from Tyberias vnto the place, where they did eat bread, after the Lord had geuen thankes. When the people ſawe that Ieſus was not there, neþther his diſciples, they alſo toke ſhippyng and came to Capernaum ſeekyng for Ieſus. The ſermon.

And in dede the people wer not altogether ignozant of this ſtrange thyng and miracle, for the next day after theſe thynges wer doen, when the multitude whiche remayned ſtill on the other ſyde of the water, ſaw that none other ſhippe was there, ſawe that one wherein the diſciples went ouer, whom when they ſawe ſhoorpyng of the ſhore, they wer well aſſured that Ieſus went not with his diſciples into the ſhip, but that they went away alone: The people (I ſaye) marvelled to what place he had ſecretely withdrawen hymſelfe, for ſo muche as not withſtandynge the multitude whom he had fed the day before dyd muche deſire and long for hym, yet in the mornynge dyd he no where appeare: But yet ſuppoſyng that he would not be very long abſente from his diſciples, whiche wer already gone ouer, euen theſe folkes alſo wer determyning to rowe ouer the water to proue yf they could fynd hym on the other ſyde. And there was preſent at that ſame tyme certayne ſhippes which had cum not from Capernaum, but from Tyberias, a cite alſo ſtandynge by the ſea ſyde, nigh vnto the place where they had been fedde, and eatē their fyll with v. barley loaves, wherewith beynge ſatiſfied they gaue thankes to god whiche had ſent to his people ſuche a prophete. Therefore when theſe ſhippes wer in a readineſſe to cary ouer the people, and Ieſus that was muche ſought for, could no where be founde, the people toke ſhippyng there to ſeek Ieſus becauſe he had

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there a resting place, and because they also knewe that the Apostles were sayled ouerthyther:

The text. And when they had found hym on the other syde of the sea, they sayd vnto hym: *Abba,* when camest thou hither: *Jesus* answered them and sayde: *Verily, verily, I saye vnto you: ye sene me, not because ye sawe the miracles, but because ye did eat of the loaves, and your bellies filled.* Labour not for the meate that perissheth, but for that which endureth vnto euerlastyng lyfe, which meate the sonne of man shall geue vnto you. For hym hath god the father sealed.

When they had founde *Jesus* here, and sawe that he had passed ouer the lake, and knowyng right wel that there was no shyppe to conuaygh hym ouer, muche mervaillyng by what meanes he could passe ouer the water, asked of hym, saying: *Maister* when camest thou hither: desyryng to gather by þ very tyme how he had passed ouer. For they supposed euen this thyng also to be doen by miracle, lyke as he had the day past fedde a very great multitude. But the seruencie which they had the day before, wherby the other day they went about to force him to a kingdom euen against his will, was now well cooled. And lest *Jesus* should seme to auant his owne power, he maketh no answer to these thynges: to the intent they should be moze credibly enfourmed of the miracle by his disciples, and also by euident proufes therof. But *Jesus* did soze rebuke and earnestly reprove the affection of the multitude (as not onelye vnconstaunte, but also rude and grosse, and farre bnneter for the doctrine of the gospell,) because that albeit they had seene greater myzacles which did moze proue his diuine power, yet neuertheles one plenteous dyner dyd moze styre them then the desire of eternal saluacion: And they set moze by bodily sustenance (wherwith that thyng is now and then and but for a time releued, which within a whyle after shall peryshe) then they dyd hunger after that meate, without which the soule doth euerlastyngly perishe.

Finallye, he dyd correcte theyr grosse iudgement of hym: wherby they thoughte he did woork his myzacles to the intent to deserue therewith, at the rashe peoples hand a worldly kyngdome: wheras *Christe* in very dede (accordyng as the tyme required) did shewe him proufe of his diuine power by certayne miracles, for none other cause surely but that through sensyble and bodily thynges, he myght cause moze credite to be geuen vnto his doctrine: which promised those thynges that cannot be perceined with bodily senses. And by this way also to byng vp those (that wer yet rude and weake) by certayne degrees, to the capacite of moze hye thynges. Lyke as a trustie maister would wishe, that (if it could be) his scholes should forthwith take and vnderstande his whole science, yet for a tyme he foumeth and fashoneth the rude and vnframed witte with certayne principles, vntyll he haue brought hym vp to the perfecte knowledge of his facultie, so that he shall after nede none of those introduccions. And though the teacher do not teache the very letters and his first rules without werkes, yet he doth beate that tediousnes and weare it away with the hope of profityng his scoles, labouryng all the wayes he can, to get hym soone out of those counse principles. Therfore *Jesus* to declare here also his godhead, in that he knewe their thoughtes, when he sawe the people had nowre agayne recourse vnto hym, for the desire of suche miracles which should rather fyll the belly then instructe the mynde: he toke occasion of the meate that he had once geuen them, to teache them what

what foode they ought to haue most desired. The effecte of his saying was this. Verely this thyng is true (saith he) whiche I wylltell you: ye call me maister, not because ye be muche desirous of my doctrine whiche is all spirituall, but because yeeke for worldly pleasures and small commodities, whiche are moze esteemed of you then thynges whiche doe farre excell theim. And at this presente ye do seeke me with great affection, and yet (i wille) not so muche for to see miracles, whiche ought in dede to assure you to mynde celestiall thynges, but yesterdaies there dooeth moze prouoke you, then that ye be enamoured of godly power: And ye coumpt it a great matier yf a manne fede your body withoute your charge. It is but a small matier to fede this body, that otherwyse must nedes decay and be destroyed: neyther shall they that be desirous of the doctrine of the ghospell lacke meate. Therfore turne all your care to get that foode, whiche where it is taken, doeth not perishe by digestion, nor dooeth prolong life of the body for a short tyme, as the common materiall sustinauce doeth, and yet within a while hunger cummeth again: But get suche foode (I saye) as taryeth styll in man, nor chynge the soule with spirituall foode: and geth eternal life therunto. The sonne of man will geue you this excellēt bread, if he perceiue that you do long and hunger for it. For certainly God willyng to geue eternall lyfe to man: kynde, did specially appoint this sonne of man geuyng vnto him power, and with miracles bryngyng hym to great estimacion, that he should geue spirituall foode to all that desyre eternall lyfe. And also for this purpose he gaue vnto the same, power and auctoritie: a with miracles broughte hym to great estimacion. For Iesus came not into the worlde to get vnto himselfe worldly honour, or to make men blessed with worldly commodities: but he came rather about this busines, that is to wete, to lift bp men from vyle fytchynges, to care and studie for heauenly thynges.

Labour not
for fmeate
which peris-
heth.

When said they vnto hym: what shall we do, that we might worke the worke of God? Iesus answered and sayd vnto them: this is the worke of God, that ye beleue on him whome he hath sent. They sayd therefore vnto hym, what signe shewest thou then, that we may see and beleue thee? what doest thou worke? our fathers bid vs saye: that we should be borne againe: what canst thou saye to this? Iesus answered and sayd vnto them: the worke of God is this, that ye beleue on him whome he hath sent.

This is the
worke of
God that
ye beleue.

When as the rude and ignorant people (minding altogether their bealy) understode not these thynges, no nor once considered them, they answered Iesus on this wyse. For so muche as thou counellest vs to worke a certain meate, that should still remaine in vs, and bring with it euerlastyng life, what shall we do therfore, that we may worke those thynges whiche are mete for God, and that we may deserue eternall lyfe, for whiche causes you saye that you wer sent into the worlde? Iesus being nothyng offended with this so grosse an answer, procedeth by litle and litle to call them from their fondnesse to more profit thynges. I fyr aske (sayth he) what is the worke whereby ye may deserue to haue God, whiche is a spirite and is pleased with spirituall thynges, ye shall understand: that it is no sacrificyng of beastes, no keepyng of the Sabbath day, no outward washynges, no choyce of meates, no religion of garmentes, nor other thynges whiche doeth consist in corporal ceremonies: but this is the worke whiche god requirerh of you, to beleue his sonne whom he hath sent, and by whom he speaketh vnto you: lest he should

seme

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seme to graunt euerlastyng lyfe to you that be vnthankful persones, or rather
 vnworthy suche a benefite. The people whiche chalenged a wonderfull religi-
 on through the obseruyng of Moses lawe, made now aunswere vnto these
 thynges, not onely grossly, but also vnkindly and wickedly, and say: If you
 take vpon you a special auctoritie aboue our elders, whose auctoritie we haue hi-

What si-
 gne sheweth
 thou this.

God: that vpon sight therof we may beleue not thy wordes but thy deedes.
 For it is no reason that without sum wondrous signe we shoulde beleue the
 whiche in wordes takest arrogantly vpon the this auctoritie. Neither woulde
 we rashly haue giuen credence vnto our forefathers, but that through a to-
 ken whiche came from heauen, they dyd certify vs of theyr godly autho-
 rity. Our auncestours dyd eat Hanna in the wilderness vnder Moses that
 was their guyde. This was of truth the bread of god, an heauenly foode
 whiche did not putrefie, as it is writen in the psalme: he gaue them celestiall
 bread to eat. Therfore by reason of this wonderfull thyng, the people then
 beyng moued, obeyed Moses. And in case thou canst do the lyke or els sum
 greater thyng, we wyll also beleue the. For yet did this so grosse, so vnkind,
 so wicked an aunswere of the people, make the gentleness of Iesus weary, from
 allurynge them to the knowledge of spirituall thynges. For first of all they re-
 quire sum straunge token, as though they had neuer seen any myracle before:
 neyther be they contente with euery kynde of myracle, but as men that would
 go before hym in all thynges, they prescribe hym what kynde of myracle they
 would haue hym do, and to conclude, amongst so many wonderfull doynge
 that are red to be don vnto the olde ancient Jewes, they picke out that chiesly
 whiche apertelyneth to fedynge: so muche care had they of their bellye.

The text.

When Iesus said vnto them, verily, verily, I say vnto you, Moses gaue you not that
 bread from heauen, but my father geueth you the true bread from heauen. For the bread
 of god is he whiche cometh down from heauen, and geueth lyfe vnto the worlde.

Therefore Iesus as it wer dissemblyng the ignorance of the people, thus
 lytle by lytle bringeth them to the perceyving of spirituall thynges, saying: If
 Moses auctoritie be therfore weightie and regarded among you, because he
 gaue you Hanna from heauen, and ye honour it as heauenly foode because it
 came down from heauen: god is most then to be thanked herein, from whom
 Hanna did flow, and to whom the glory and prayse of all myrcles is due.
 For neither Moses coulde do this thing of himselfe (who was nothing els but
 gods minister) neyther was that bread very heauely bread in dede, althoughe
 Dauid that wrote the psalmes call it bread of heauen: for it came not from very
 heauen, but it rayned down out of the ayer, lyke as byrdes lyuing in the ayer are
 called byrdes of heauen: and truly this Hanna was but onely a figure of the
 heauenlye bread. And euen as god gaue corporall bread to a carnall people by
 Moses, that serued him in the worlde, so now my father by his heauely soonne
 geueth vnto you as to a spiritual people, that byed whiche vndoubtedly came
 from heauen: and doeth not onely fyll and faciatte the bodyes for a tyme, but
 geueth immortallitie of soule to them that will receiue it. That was but ma-
 teriall bread, and gaue lyfe onely to the body for a tyme, and how great a be-
 nefit so euer it was, yet dyd it profit but the people of one nacion alone: but the
 bread that I speake of is neyther corporall, neyther did it distill out of the ay-
 er, but did procede euen from very god hymselfe, and is of suche efficacy, that
 it geueth

it geueth lyfe, not to bodyes but to soules, and not to one sorte of people alone, but to þ whole woꝛld. As touchyng the autour therof (in case ye passe muche therupon) well, in steede of Moyses in whom yemuche gloꝛye, ye haue god the very autour of this gifte: and for the seruaunt of god, ye haue gods owne sonne. And if ye regard the gift, theréis as great diuersitie betwene these, as is betwene the body and the soule, and as is betwene this life which shall shortly cease, and euerlastyng life in heauen.

¶ Then said they vnto him: lord, euer more geue vs this bread. And Iesus said vnto them: I am the bread of life. He that cometh to me shall not hunger, and he that beleueth on me, shall neuer thyrst. But I said vnto you that ye also haue seen me, and yet ye beleued me not. The text.

So when the Iewes had heard all these thynges, yet wer not they for all that lift vp to the soure of celestiaill thynges: but still dreamyng vpon matters touchyng the belly, sayd vnto Iesus: Sir geue vs alway this bread. They loved the sacietie of meate better then health, and soughte rather for a plentyfyll gener of meate and drinke, then for a sauour. Therfore, to take from the theyr dreame of corporall foodde, Iesus expꝛesseth more plainely vnto theym that he did not speake of bread that is chewed with teeth, and whiche beyng conueyed through the throte in to the stomacke, swageth bodilye hūger for a season, but of heauenly bread, whiche is the word of god. Therfore he saith, I am that bread the very gener of eternall lyfe. He that hungrily lusteth after this bread, and wyll cum to me, and suffer it to haue passage into the bowelles of the soule by fayth, shall not feele any grief of hunger, that shall cum to hym after he be once fully satysfied, but it shall tary stil and abide in hym that hath receyued it, vnto eternall lyfe. And my woꝛde hath in it a fountain of spirituall water: wherof the soule drinketh by fayth, and not the bodye: therfore he that beleueth in me, shall not onely be without hunger, but also without thyrst eternally. This bread is not receyued by gapyng of the mouthe but through belee of the soule. And therfore I haue spoken these thynges vnto you, to let you knowe that thorough your owne faulte yeshall perishe, in case ye do persist and continue in your infidelitie. My father denieth this breade to no man, and to you of all men it hath been first offered, notwithstanding ye care more for the bread that shall utterly cū to naughte. Ye haue seen me do greater thynges then yf I should feede you with Manna: and I promise vnto you also thynges of greater felicitie, and for all this ye beleue me not.

I am the
bread of life
cc.

¶ All that the father geueth me shall cum to me, and he that cummeth to me, I will not away. For I came downe from heauen, not to doe that I will, but þ he wyl whiche hath sent me. And this is the fathers wyl whiche hath sent me, that of all whiche he hath geuen me, I shall looke nothing, but rayse them vp agayne at the last day. And this is the wyl of him that sent me: that euerie one whiche seeth the sonne and beleueth on hym, haue euerlastyng life. And I will rayse hym by at the last day. The text.

And albeit ye dooe through vnbefe, loeth this bread, yet for all that my father hath not sent it into this woꝛlde without cause. There shall bee sum folke to whom this bread shall byyng euerlastyng lyfe, although the whole nation of the Iewes shall reiecte gods sonne: and therfore be euen wickid towards god, because they do contemne the said sonne, whom the father hath sent to saue the whole woꝛlde. For my father is god not onely of the Iewes, but also of all gentiles. I haue nothing in dede of my selfe, but yet whatsoeuer my

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For I am
cum downe
from heauen,
ec.
 nee my father hath geuen to me (what kinde of people so euer it be of) the
 same shall cum to me by fayth, although it hath nothing to dooe at all with
 Moses lawe. And whosoener wyll cum to me, hym wyll I not reiecte, yea
 and woulde to God all folke woulde cum vnto me. For my fathers wyll is
 (as muche as lyeth in hym) that all men shoulde be saued by faith. And for as
 muche as his will and myne is all one, for this ende therfore I descended from
 heauen: not to do what I wyll, as it wer disagreying with my father, but to
 dooe my fathers wyl whiche sent me: from whose wyl myne cannot dissent.
 And truly my fathers wyl that sent me is this, that what thyng so euer he
 hath through faith geuen vnto me, no deale therof doe perishe, I bryng the
 preseruer of the same, lest the woulde shoulde violently draw vnto death that
 thyng whiche my father hath ordryned to liue.

This is the
word of him
that sent me.
 Furthermore, although the body do dye by the course of mans nature,
 yet dooeth the soule, whiche is the better parte of man, remaine styll aliue.
 And to shewent also that the whole man shoulde liue through me, my father
 wyllenth this thyng to, that in the last day I shall restore the dead bodye also to
 lyfe. For this is my fathers wyl that sent me, euen by his sonne to geue e-
 ternall lyfe vnto all men: and that not through Moses lawe, but by fa-
 yth of the gospel. The father doeth nothing but by his sonne. And therfore
 he that doeth not acknowledge the sonne, doeth not acknowledge the father
 and whoso resisteth the sonne, he also resisteth the father. The father is in-
 visible, but yet he is sene in his sonne: Therefore who so seeth the sonne, acknow-
 ledgeth him, and beleueth his wordes, the said sonne wyll not suffer hym
 to perishe, but although he be dead in body, he wyll raise hym again in the
 last day, accordyng to his fathers wyl, that he so may liue wholly, both in
 body and soule, in the presence of the sonne whom he gaue credit vnto. The
 father hath geuen this power vnto the sonne, that he maye restore euen the
 dead vnto lyfe.

The text.
 ¶ The Jewes then murmured at hym because he sayd, I am the bread of lyfe, whiche
 came downe from heauen. And they said: Is not this Iesus the sonne of Ioseph whose
 father and mother we knowe? How is it then that he saith, I came downe from heauen?
 Iesus answered and said vnto them: Quere not among youe selves. No manne
 can cum to me, except the father whiche sent me, drawe hym. And I wyll raise him vp at
 the last day.

When Iesus had spoken these thynges, the people whiche hitherto thor-
 ough hope of meate, could merely well away with his communication, now
 seying that they saw theyr hope of bodily sustenance was taken away, they
 fell to quarrelling with hym, to maligne against hym. And also whom they
 (being sufficed with eatyng) would haue made kyng, hym do they now con-
 temne as a wise person, and lay arrogancie to his charge: not openly as yet,
 but murmurynge among themselves: chiefly at that saying whiche of all o-
 thers they ought to embrace, that is to wete: I am the liuely breade whiche
 descended from heauen. They most couetd and gaped for bodily foode, and
 with this saying, they thought themselves deluded and mocked, where as
 in dede a thyng farre more excellent was offered them then they looked for.

Certes the infirmitie of his manhed offended them, whiche they onely looked
 vpon with bodily eyes, when as they myght both of his doynages and say-
 ings haue seene the power of god in hym, yf they had had eyes of faith. Is
not this

not this man (say they) Joseph the Carpenters sonne, whose father and mother we knowe well enough by sight, and to be but poore folkes and of a very meane estate: furthermoze how can he for shame say, that he came down out of heauen when as but of late time he was borne here in earth amongst vs, a very man of men as we be: or what meaneth he by telling vs of an other father: And whyles they wet talkyng secretly one to an other of these thynges, Iesus (declaryng forwith that mes very thoughtes wer not hid fro his knowlage) did make moze plain, and also confirmeth that which he had spokē before, saying: there is no cause why ye should murmur among your selles at these thynges, whiche I haue spoken vnto you. Your infidelitie is the cause why my wordes sticke not in your myndes. Ye se and se not, you heare and heare not, and whyles ye be present yet are ye absent. Of truth whoso euer cometh to me, shall obayne eternall lyfe, but by fayth must men cum to me. And faithe cometh not at all auentures, but it is had by the inspiration of god the father: who lyke as he draweth vnto him mens myndes by his sonne, so by breathyng in faithe secretly into mens soules, he draweth them to his sonne, in suche wise, that through the operation of both ioynctly together, men cum to them both. The father doth not geue this so great a gifte, but to them that be willing and desirouse to haue it. And truly whoso doeth with a redy will and godly diligence, deserue to be drawen of my father, he shall obtain euerlasting life by me. For I (as I tolde you) shall call to life again euery hym that is dead: when þ day shall cum, when in the felicie of the godly and the destruction of the wicked shall be finished and fully concluded. He that beleueth me, receaueth an excellent great thyng, but he oughte to thanke þ father for it, without whom no man can beleue, and yet for all that they that in þ mea season doe not beleue, can not excuse their fault by saying that they wer not drawen: for the father (so muche as lieth in hym) coneteth to draw all men. He that is not drawen is in faulte himselfe, because he withdraweth himselfe from hym that els would drawe hym.

It is written in the prophetes: and they shall be all taught of god. Euery man therefore that hath heard, and hath leamed of the father, cometh vnto me, nor that any man hath seene the father, save he whiche is of god: the same hath seene the father. Truly, verily, I say vnto you: He that putteth his trust in me, hath euerlasting lyfe.

the text

Thynges of this worlde are leaured by mannes endeuour and studie. This celestiaall philosophy is not vnderstand, vnles the secret inspiration of the father make mans hart apt to be taught. And doubtlesly this is that whiche the prophetes long ago did say should be, thus prophetyng before hand: And they shall be all taught of god. But the lustres of this worlde maketh many one vnto warde to bee taughte: whiche worldly desyres, whyles they men drowne men in these earthly thynges, they suffer theyn not to lyfte by their myndes to heauenly thynges. The gyfte is gods, but the endeuour is yours. A man heareth my wordes with bodyly eares in vain, except he heare before the secret voice of the father, whiche must inspire the mynde with an insensyble grace of faythe. Therfore whoso euer fashion theynselfes to bee apte to receiue this inspiration, the father doeth thus drawe them. And he onely that is so drawen, cometh finally to me. For god is a spirite, and is neyther heard nor seene, but to them that be spirituall. And so to haue seene and haue heard hym, is saluacion. Many shall see and heare the sonne to theyperyl and daunger, notwithstanding that ye do gloze in that god was seene

And they shall be all taught of God,

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and heard to Moses and to the prophetes. There was neuer mortall manie that sawe and heard god, as he is in his owne nature and substance, that thing is geuen to the sonne of god alone, whiche onely came from God, with whom he was evermore before he came into this worlde. Therfore put clearly out of your mindes the vyle cares of this corporall lyfe labouryng all that yecā that through earnest desyre of thynges that be spiritually good, ye may attayne life everlasting. I would ye should forget that bread wherewith the bodye is satysfied, and be ye desirouse of that heavenly bread, whiche geueth eternall lyfe. This breade is receiued by faith, and faith is to be obtayned of god the father, be ye well assured thereof, that whosoener hath assurance in me, the same hath already eternall lyfe, for so muche as he hath the fountain of immortallitie.

The serce. ¶ I am the bread of life: your fathers did eat manna in wyldernes, and are dead. This is that bread, whiche cometh down from heauen, that a man may eate thereof and not dye. I am that liuing bread, whiche came down from heauen. If any man eate of this bread, he shall lyue for ever. And the bread that I will geue, is my fleshe, whiche I will geue for the lyfe of the worlde.

I am that very breade whiche geueth not a bodily and a transytozy life, but the lyfe of the soule, and eternall lyfe. Although ye haue me present, yet neuer thelesse ye desyre Manna, as a wonderfull thyng. And albeit Manna (whiche your auncestours did eate and feede vpon for a certaine tyme in the wylder- nesse) did cum from heauen (as you suppose) yet it did them no further plea- sure then wheaten or barlye breade would haue doen. It put away for a whyle the hunger of the bodye, whiche shortly after would retorne agayne, and require more meate: but it could not geue them immortallitie. For though your forefathers wer neuer so happye, yet dyd as many of them dye as dyd feede of that Manna. This bread (whiche I speake of) descended out of hea- uen in very deede, and it hath receiued of god celestiaall strength to make hym that eateth of it, to liue in body and soule euertlastyngly, and neuer to be sub- iecte vnto death. Peneuene not therefore aske importunatelie any Manna from heauen, when as ye haue very heavenly bread present and readie prepared for you, whiche geueth eternall lyfe, in case ye wyll receiue it by fayth. For I my selfe am that bread, the grauer of immortall lyfe, who alone came down from heauen, whom you (beeyng offended with the infirmite of this bodye) take and thynke to be nothyng els but the sonne of Ioseph and Marie.

I am the li-
uung bread.
86.

Truely I am the very woorde of god the father, whiche whoso beleueth shall haue immortall lyfe. If any man will conuaye and digest this heavenly breade into the inward partes of the soule, he shall be quickened and grow in- to eternall lyfe. And yf you beeyng but carnall do not yet vnderstand spirituall thynges, I will shew you a more plain and grosser mater, and a thyng that is more apperteynyng vnto the fleshe. Euen this fleshe whiche you see and loke vpon, and whiche I shall be stowe and geue vnto death for to redeme the lyfe of the whole worlde, is the liuing bread. Beleue, eate it, and liue. By this say- ing our Lord Iesus did sumwhat (after an obscure sorte) open vnto the miserie of his godhed, wherev by he was alway with god the father, and of his death also: by the whiche he should deliuer and saue the worlde from the ri- tanny of death. Finally he did herein insinuate vnto them, the pziutie of his mystical bodye: wherof he that is not a membze and by sayth annexed ther-
unto

unto, and so still cleave and sticke fast vnto it as thebranche doth cleave vnto the vyne, he shal not haue lyfe in hym. And Iesus knewe well enough that at that tyme the Iewes dyd not vnderstande his saynges: but yet for all that he was assured that in tyme to cum it should cum to passe, how that these feedes (and as ye would say nourishmentes of mysteries) beyng shut and closed vp within the myndes of good men, should growe vp and bring forth plentifulle fruite.

The Iewes therefore stroue among themselves, saying: how can this sclaue geue vs that flesh of his to eat. When Iesus said vnto the: verely, verely, I say vnto you, except ye the text. eat the flesh of the sonne of man, and drinke his blood, ye haue no lyfe in you. Whosoever eateth my flesh and drinketh my blood, hath eternall lyfe, and I will raise hym vp at the last day. For my flesh is meate in dede: and my blood is drinke in dede. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in hym.

Therefore whē as these thinges seemed to the very inconueniēt & to folysto be spokē, & durst not talke homely & familiarly with þ lord himself, there arose a great disorde in opinions amōg the: diuerse of them diuersly interpreting the thing þ was spoken. for euen as Nicodemus vnderstode not Iesus when he spake of a newe heavenly byrthe, nor the woman of Samaria knewe what Iesus ment in his darke speakyng of the water that should flowe into eternall life: so this rude & grosse people cōfessed how it could be brought to passe, that a mā should geue his flesh to be eaten of other: and that in suche sorte as it should suffice al men to perpetual lyfe. for he dyd bid, & invited all mē to eat heavenly bread, & sayd mozeouer that his flesh was bread. how shall we (say they) eat the flesh of a liuyng mā? And again, Iesus beyng not ignoraunt about what matter they contended, did not declare vnto them by what way & meanes that flesh might be eaten in steade of bread, but here now confirmeth þ thyng to be nedeful, & a very necessary thyng, which they iudged but a vayne thyng and a plain absurditie, and that it could not be doen. Take this for a verey surtie (sayth he) excepte ye receyue me whole, that is to say, vnlesse ye eat the flesh of the sonne of man in steade of bread, and in the place of wyne drinke his blood, ye shall not haue life in you. On the contrary side whosoever eateth my flesh & drinketh my blood, hath by eatyng and drynkyng therof eternall life. Neyther shall the soule alonellue blessed & most happy by reason of this meate & drinke, but also after the resurrection of the body, the wholle man both body except ye eat the flesh of the sonne of mā. and soule shall haue with me the fruition of euerlastyng lyfe. for lyke as mans naturall meate beyng conueyed down into the stomacke, and after it be digested is conueyed thence throughout all the members of the body, & so runneth into the substance of the bodye, so that then the meate and the man that eateth it, is all one: in lyke maner on the other syde, he that hath eaten me, shalbe spiritually trāsformed and turned into me. furthermore, for so muche as I am the cheefe auctour of the resurrection, I wyll not suffer my members to be disseuered and pulled away from me: but whosoever is surely ioyned to me by this meate and drinke, I shall raise hym vp agayne in the last day: that because the wholle man hauing bothe bodye and soule beleued me, the wholle man now also may lyue with me euerlastyngly. Bodely meate woorketh not this effecte, neyther yet Hanna wherein perieroye, but the eatyng of my bodye, and the drynkyng of my blood, bringeth this thing to passe. And therefore my flesh is truly meate, whiche geueth immortallitie, and my blood is truly drinke, whiche

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whiche doeth procure eternall life, not only to þe body, but to þe whole man both body and soule. And as the lyfe of the bodye whiche is nourished with dayly sustenance, lest it should perishe before the tyme, is comon to all the members of the body, by reason of the indissoluble fellowship that all the partes of the bodye hath togetherwardes, in so muche that though the members of the body be diuerse and sundry, yet there is but one bodye, because that one soule geueth lyfe to euerye parte of the bodye: so he that eateth my flesh, and drynkeþ my bloude, is in suche sort coupled and ioyned to me, that neyther can I be separate from hym, nor he from me. For I am in hym by my spirite, by whō I wyl geue lyfe to hym. And he is in me as a membre in the bodye, and as the bchaunce is in the vine, by suche a participation as cannot be dissolved.

The terte. ¶ As the liuing father hath sent me and I lyue for the father: Euen so he that eateth me, shall lyue by the means of me. This is the bread whiche came downe from heauen, not as your fathers did eat. Manna, and are dead. He that eateth of this bread, shall neuer die. These thynges sayd he in the Synagogue, as he taught in Capernaum. Many therefore of his disciples (when they had heard this) sayd, this is an hard saying: Who can abyde the hearyng of it?

The father that sent me is the principall fountaine of al life. Whosoever is ioyned to hym, is made partaker of life. And therefore as the father is in me, & geueth me life, and also power to geue life vnto other: euen likewise to hym þe eateth me (and is so annexed to me, by reason of that mysticall eatyng, and drynkyng, þe he is made one with me) so I geue lyfe, not to endure for a shorte tyme, but eternall lyfe. What thyng soeuer is of earthly nature, the same doth continue but for a tyme, and is of small efficacy. Manna whiche styllled downe from heauen for you, then being vnder Moses tuition and conductyng, because it was foode pertainyng to the body, it coude not geue eternall lyfe to your elders: for where as all men did eat therof, they neuertheles dyed, neither did any one of so great a number remayne vndeade: yee more part of the died also in soule, because they prouoked god many waies to wrath. But certes this bread, that vndoubtedly came downe from heauen, hath a celestiall vertue in it, and geueth eternall life to the eater therof. The Lord Iesus did instruct the ignorant and grosse multitude with suche wordes: very desirous to stirre the vp from the loue of visible and corporall thynges, to the loue and desire of heavenly and eternall thynges. And he spake these wordes in the Synagogue among a great assembly of people, exercisynge the office of a teacher. Howbeit the grosse people was so farre of from the capacite of these heauenlye mysteries, that a great sorte of his disciples also being offended herewith, were about to fall from the y master, murmurynge amongst themselves and whispering this saying: This is an hard cruell saying (saye they) concernyng the eatyng of a liuing mannes fleshe, and drynkyng his bloud: whose eares can abyde to heare suche doctrine?

The ferte. ¶ Iesus knote in hymself that his disciples murmured at it, & he said vnto them: doeth this offend you? What & yf ye shall se the sonne of man ascēd vp thither where as he was before? It is þe spirit that quickeneth, the flesh profiteth nothing. The wordes that I speake vnto you, are spirit & life. But there are sum of you þe belue not: for Iesus knote wel the begynnyng which they wer þe belued not, & who should betray hym. And he said: & before said I vnto you, that no man can cum vnto me, except it wer geuen vnto hym of my father.

Iesus, vnderstanding what they murmured at secretly among themselves, in
boxed to

This is the
bread whi-
che came
downe fro
heauen.

hated to studie the thing that they were offered with, getting knowledge beforehand unto the that they should see greater thynges in their eyes then that they heard him at this tyme speake of himself. And he shewed the þ the wordes which he had spoken touching the eating of his flesh, & to drinke his blood, was no incontinent thing, nor to be abhorred at, but a right pleasaunt, gracious and fruitfull saying: in case it were taken and vnderstande not after their course & grosse intelligence, but after a spirituall sense. Now therefore being turned towards his Disciples, whom it had behooved to haue further considered, & to haue been wofor then the base sorte of people, by reason of þ acquaintance & familiaritie which they had with Iesus, and also for the myracles which they had seen hym worke: Iesus (I say) looking vpon his disciples, rebuked theyr dulnes in this worke, saying: Doeth it offend your eares to heare me saye that I am the breade which came out of heauen, to geue lyfe to the worlde: whether is it a greater difficultie (after the grosse vnderstandyng of mannes wit) to haue descended from heauen, or to ascend vpon into heauen: What then, yf hereafter ye do see the sonne of man, whom ye now see to haue the naturall body of a man, ascende into heauen, wher he was before he came down thence, and besyde ye had this mortall bodye? This is done and graunted by reason of your senses: not that ye should be alwaye carnall and vnderstand all thynges fleshly, but that ye should leaue þ flesh, & go forward to the spirite. The spirite descended from heauen, and was incarnate: the flesh beinge now made spiritual, shall be carryed a waye vpon into heauen, least ye should alwaye loue the flesh, and be carnall, but yet beinge first instructed by the flesh, ye ought to profite and go forward to ward heauenly things. For the flesh alone and of himself, profiteth nothing, it is the spirite þ geueth life. For what is bodily substance of men, if the spirite latherue so my word carnally vnderstand, shall not geue life vnles ye take it as an heauenly thyng, and vnderstand it spiritually. By my flesh and blood, I meane my doctrine, as so I teame it, which doctrine yf ye do by true faith receiue it desirously & effectiuously, and than conieigh it into the bowels of your mynde, and retaine it there, it will quicken & make your myndes lively, and cause you and me to be as one: so that ye shall through my spirite, liue euerlastingly: like as the members of one bodye liue by one commo spirite, so lōg as they do adhere and cleaue fast together. And I shall leaue vnto you my flesh and blood as a hid secret mystery, and mystical token of this copulation & fellowship: which self thyng although ye do receiue it, yet wyl it not profite you vnles ye receiue it spirituallly. Therefore do not repugne & refuse my sayyng (though beinge still carnall ye do not rightly vnderstande it, nor take it as it ought to be taken) but rather labour for the true vnderstandyng thereof. For the wordes which I haue spoken vnto you, are not carnall (as you interpretate them) but be spirite, and lyfe: and whye? Merely because they beinge spirituallly vnderstande, do conferre & geue lyfe to the soule. He that receiueth these wordes rightly and truly, eateth my flesh, and drynkech my blood: and beinge coupled to me, gauneth thereby euerlastyng life. But he that willingly refuseth them continueth in death, though the synners of his former lyfe, and doubleth his owne damnation of eternall death, by reason of this delinie. And all they refuse this bread whē it is offered the, which beleue not my wordes. And I knowe that these thynges are spoken all in waye to sum folkes: beinge right well assured that there be sum among you which dooeth not credite my

What and
if ye shall
see the sonne
of man so.

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woordes, and therefore relectyng lyfe when it is offered them, they be cause of their owne bitter destruction.

And for that cause our Lorde Iesus spake these thynges, who was ignorant in nothing, yet he knewe wel ynough or euer he spake these woordes, whiche of his disciples woulde geue sayth vnto hym. And moreouer he coulde tell this also: that euen amongest the twelue Apostles, (whom he so furnaimes for honour sake) and whome he dyd also choose specially to be aboute hym: self, as most sure frendes: he knewe (I say) that there shoulde be one of them whiche woulde betraye hym to the Jewes, that shoulde put him to death. Therefore, to note them, whiche though they dyd heare all one worde and saying with the reste, and though also one of þe twelue shoulde eate of the same bread and drinke of the same cup, which his felowes shoulde eate and drinke of, yet shoulde not they obtayne lyfe thereby, because they tooke and receiued that heavenly bread not spirituallie, but carnally, Iesus added more, and sayde: for this cause I tolde you a litle before, that no man coulde cume vnto me, excepte it wer geuen hym so to do from heauen of my father: To haue heard this my voyce, is nothing: to haue seen & felte this body is nothing, except þe father of heauen haue geue withal. þe eyes of sayth: with the which I am looked vpon to the beholders health, and vnto he shall geue that with heavenly rates of the mynde, with the which I am heard fruitfully, and so the hearers commodifie.

The text.

From that tyme many of his disciples went backe and forsooke hym, and walked no more with hym. When Iesus to the twelue, wyl ye also go away? Then Symon Peter answered hym: Lord to whom shall we go? thou hast the wordes of eternall lyfe: and we beleue and are sure: that thou art Christus the sonne of the liuyng God. Iesus answered them: Haue not I chosen you twelue, and one of you is a deuil? He spake of Iudas Iscariot the sonne of Simon, for he it was that shoulde betraye hym, being one of the twelue.

These woordes of Iesus being full of the doctrine of saluation, dyd not descende downe into theyr myndes, whose myndes wer occupied with earthly desyres and couetousnesse: who also vnderstood no heavenly thynges, besides the grosse and carnall religion (as they blessed it) of Moses lawe. Therefore after that Iesus had this communicacio among them, the more parte not onely of the common people, but also of his owne disciples, fell awaye from theyr master, and thereby are made worse, wherby they might haue been muche better, in case they had taken all thynges well, and receiued him accordynglye, and they so muche forsooke hym, that they withdrew themselves from his company, and from eating and drynkynge with hym, as men that by that facte woulde condemne his doctrine. But Iesus to shewe euen now to the maner and way he w that preachers of the gospell should behaue themselves: doeth nevertheless make to humble and blisfulte to haue them tarie still with hym, lest he shoulde seme to dooe the thing that other are we sure to dooe: þe is, to shewe himselfe to stande in neede of theyr company: Neyther doeth he speake to the reproche of theyr goyng awaye, lest therein he myght haue been thought to haue more sought his owne prayse and glory, then theyr saluation: and yet he doeth not utterly put them awaye from him, because they myght (perchaunce) afterwarde haue been better aduised: but to declare that throught their owne faulte they wer offended, and so without any occasion giuen them, went awaye: and þe his saying shoulde not altogether lacke fruite, although that sin made themselves

themselues through infidelitie unworthie any heavenly gifte : Iesus (I saye)
 vpon these sayles tounyng hym towarde the twelue Apostles, whom he
 had admitted and taken vnto hym, to be the speciall witneses and braters
 abrode, of all the thynges that he wroughte, did so get out of theim the open
 confession of theyr belefe, that henceforth they shoulde these with flatterye, as
 though he had gonne about his owne busynesse rather then theys, neyther
 dyd he to muche feare theim with threatenynge and chidinge, leaste they shoulde
 seeme to folowe Iesus, rather compelled, then (with their owne consent) per-
 swaded. For no man is to be compelled vnto the sayth of the gospell. And
 Iesus had leauer men shoulde openly forsake hym, then to haue a disciple co-
 loutably and fainedly : And therfore whyles other wer departing from him,
 Iesus saith to þe twelue: And will ye also goe away from me ye maye carpe
 syl and ye lust, butesse ye thinke it more your commoditie to departe. *Will ye al-*
 I doe desyre that it myght be every mans lucke to haue this heavenly gift by *so go away*
 me : but it is neither to be geuen to theim that refuse it, for they doe not *et.*
 deserue it, nor any manne can attrayue to cum by it, excepte he be desirous of
 it. And yet it is the gift of the father that any man doeth conet a earnestly de-
 syre it. Here now doeth Simon Peter, a man alway of a plague and rebell sayth
 towarde Iesus (representyng in his person the whole church) and in þe name *Thou had*
 also of other maketh answer cheerfully, and with great courage saying : *the woordes*
 Lorde, God forbidd that we shoulde forsake the, for considering that we bee *des of*
 muche desirous of eternall saluacion, and also knowe right wel how bare and *eternall*
 vnpleasur, how colde and vnprofitable those thynges are, which the Phar- *life, &c.*
 seys teach, and saying also that we haue hearde Iohn testifyng of the, whither
 els and to what other man should we go fro ther: for thou alone speakest the
 woordes whiche bring with them euerlastyng lyfe. Thou that receyuest
 every one (that will cum) shalt not driue vs from the, whom thou hast once
 admitted to thy seruice, neyther do we desyre to change our lorde and maister,
 for we should change for þe worse, what new maister sooner we shal choose.
 For we not only trustyng vpon thy woordes beleue the, but also wee knowe *We are*
 by þe verie dedes that thou doest, and haue certayne soude and tried out thereby *sure that*
 that thou arte verie Christe and the anointed sonne of God: of whom onely *thou arte*
 all men ought to hope for eternall health and saluacion. But Iesus did ney- *Christ, &c.*
 ther theto hymself muche to wounder at this stout saying of Peter, whereby
 Peter did so hiesly exalte of Christe, lest he should seme to take pleasure in
 mens praisyng of hym, nor he did not breely refuse it, lest he should so haue
 denied the truth: but exhortyng all men to perseuer in that saythfull confession,
 whiche Peter had made in all theys names, he did sumwhat disclose that one
 of those fewe shoulde be suche one as should not only go from hym, as other dis-
 ciples had don, but should also conuault with his aduersaries, and betray
 him euen to death. And his pleasure was to signifie that thyng conertly, be-
 cause he would not betray Judas: lest any man should thinke that Judas be-
 yng with suche a rebuke prouoked, did worthely reuenge hymself vpon his
 maister, and Iesus mynde was also to cause every man with this saying to
 beware lest through theyr owne faulte, they fall into so wicked a dede. And he
 sayeth: what is the cause ye do me traitor that already sum of my disciples are
 gone away fro me: haue not I chosen you as mooste excellent, out from amongst
 all other: And yet one of so small a numbre and so specially chosen is a very dis-

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hell, and shall accuse and betray hym whose bodie he hath eaten, & whose bloud he hath drunk carnallye, but not spiritually: who he hath heard also preache, and seen doe miracles. Therfore do not thinke from the thyng that you haue begonne, as they haue don, whom ye haue seene go awaye, but perseure and wage alwaye better and better, vntill ye maye wourthebye cum to be suche, as can spiritually eate the foode of my heavenly doctrine, and being thereby as it were conuerted into me, ye shall obtayne euerlasting lyfe.

The. vii. Chapter.

The text.

After these thynges, Iesus went about in Galile, for he would not go about in Iewry, because that the Iewes sought to kill hym. The Iewes feast of tabernacles was at hande. His brethren therfore sayed vnto hym: Get the henc, and go into Iewry, that thy disciples also maye se thy workes that thou doest. For there is no man that doeth any thyng in secret, and he hym selfe seeketh to be knowne openly. If thou do such thynges, shew thy selfe to the world. For his brethren belued not in hym.



But after that our Lorde Iesus went about & was muche conuersant in Galile, so muche as by reason of his wordes whiche did implie certayne heavenly thynges, and thynges of greater importaunce than mans reason could teache, and also through the myracles that he wrought he gat him selfe muche enuie amongst his owne disciples, who had him in more contēpt, because he was knowne vnto the by being in house among them: and verely the basenes of the house & parētēs þ he came of, made thei hatted more bitter & vengeable against hym. For he could not now lyue in Iewry with suretie of his life: because þ Iewes had a good while sought wayes to kill him, yet Iesus wēt not out of Iewye for fear of death, or that he had not power to lyde awaye out of the myddest of thei wyllie traynes as oft as he list: but shewing himselfe very man, he layed before his disciples as it were an image and portraiture of thynges that should folow, to whom it should chaunce, that through the malicious infidelitie of the Iewes, he shoulde be compelled to go from them to the Gentyles. But the Iewes very feastfull hye and solennitay, whiche is among the Grekes called *scenopegia* (in Englysh the feast of tabernacles) was at hande. And this feast had that name seene openly to call to remembrance the old Patriarches, and thei wayes: whiche led thei life in pavillions and tentes many tymes remouing fro place to place, even so at that tyme declaring by a figure what maner of life thei ought to be, whiche profess the doctrine of the gospel. And because a great many companye of folkes came now against this holy tyme & hye feast out of all Syria, and other countreys whiche border therupō thicke and thicke sold vnto Iherusalem, for the solennitie of the temple: the holynes and religion wherof was had in reuerence even among the heathen people: Iesus himselfe al ignorant and subiect as yet to worldly desoyes and affections, hatyng assistance in the title of thei kinred, more boldly than was mete, exhorte hym, as if he had ben desirous of fame and glory, but yet they toke hym to be timorous, and of little audacitie than behoued hym. and for that cause they moued hym that if he thought hymself wel enough apdred and durst trust thereto, that he would not lye and hide hymselfe amongst the aliens of Galile, but would woork

His brethren therfore sayed vnto hym,

woolke and performe at Hierusalem in the full light and euen in the midst
of the people that was resorted thither, those thynges whiche he had so hie
spoken of hym selfe. The great day and solemne feast (saye they) is at hande:
leauie Galilee herfore, where as thou hast to long tyme kept thy selfe close, and
go into Iurie the most flourishing parte of the whole kingdom, & so bryng thy
selfe to Hierusalem the chiefe cite, and head place of all the Jewish nacio, thou
mayest there get many disciples if they al once looke vpon thy doynages. No
man that would be extemed, both those thynges pryncely & in corners, where
by he maye get a name amongst men. If thou be cum from heauen in dede, and
canst do so great thynges as thou sayest thou canst, do so that thou mayest be
knowne to the world. But let no mā meruaile at this carnal, presumptuous, &
bery vngodly saying of the lorde Iesus kinfolkes. For of truerth at that tyme, for his bre-
they that wer his nye kinne (and therfore called his brethren) & knit to him
by a straighe familiaritie, did not beleue on him: of whō, sum for all that, being
afterward of the number of his Apostles, did most constantly serch Chri-
stes glory in theyr preachinges.

¶ Then Iesus sayd vnto them: My tyme is not yet cum, but your tyme is alwaye
ready. The world can not hate you, but me it hateth, because I testifie of it, that the
woolkes therof be euill. So ye vp vnto this feast, I will not go vp yet vnto this feast, for
my tyme is not yet full cum. When he had sayd these woordes vnto them, he abode still
in Galilee. But as soone as his brethren were cum, then went he also vp vnto the feast, not
openly but as it were priuely. Then sought hym the Iewes at the feast, and sayd, where
is he? And muche murmuring was there of hym among the people. For sum saye, he is
good, other saye nay, but he deceyvethe the people. Howbeit, no man spake openly of
him, for feare of the Iewes.

Iesus therfore accordyng to his singular modestie & gentlenes, did blame
the boldnesse of his familiar frendes easily, and with great softnesse, signi-
fying that carnal kindred hath no utresse in that he did concerning the saluacion
of mankinde, but that all suche busynesse (because it is heauy) is to be mo-
derate by thauktowle of the father of heauen: he declared also that he neyther
feared death, whiche he was ready willingly to suffer for the saluacion of man-
kind, nor that he desired the glory of this world, the hatred wherof he did pro-
uoke towarde himselfe by speaking truerth, & thynges contrary to mens worldly
affections: and in consideration herof Iesus sayed: My tyme is not yet cum.
¶ When that shall exhort me, then shall not neede your aduertisements.

¶ It dependeth of the father of heauens determination, a not of mans deuise
how & when it behoueth me to be knowne to the world. I that came at the fa-
thers pleasure and arbitrement, haue my tyme. But your tyme (whiche be-
yng led with worldly affection, seeketh for the glory of this world, & woulde
haue me accordyng to the iudgement of the world to glory) is alway ready.
¶ Ye may safely go whither ye list, when as the world loueth you as men cōso-
lable therunto. I do not seeke glory at the worldes hande with this affection
& loue that ye haue about for it. For I seeke my fathers glory, and go about the
saluacion of man. It is so vnyke & far of, that I woulde (by any kynde of flate-
try) get glory and prayse in the world, that I do rather bryng the hatred of the
world vpon me by dissentinge from the lustes and carnall pleasures therof, & by
testifyng openly y the woordes of it are euill, notwithstanding that the world
seife putteth forged godlynesse and false felicitie in such woordes as be but car-
nall and worldly. The Jewes haue theyr feastfull daies whiche now of late
Sg 46. tyme

The paraphrase of Erasmus vpon

I will not
go up to
this feast, &c

tyne God abhorreth. For they offre vnthaulful sacrifices and odious to God
 seying in the meane tyme they haue theyr handes al bloudie, and in the selfsame
 daies which they woulde shoulde be thought pure and holpe, they go about þ
 death of innocences. There is one true feastfull daye which I must celebrazte
 spiritually, wherewith the father is pleased & delited. That day is not yet cū,
 but when it shal cū I shal willingly go mete with it. You that are yet stil carnal
 and wooldly wise, get you vp to this solēne feast. I intend not to go with you
 to this greate feast that is now nū at hande, for because my tyme is not yet ful-
 ly accomplished. With these wordes our loide Iesus sent a waye from him
 his natural kynsmen, being alwaye wont the set asyde the regarde and affection
 towarde them, as often as the busines of the gospel was to be gone in hand
 withal; whiche matter because he woulde it shoulde be wholly ascribed to his
 fathers wil & arbitremēt, he woulde not suffre it to be polluted w any wooldly
 thing. Thus did he restraine & stint the autoritie of his mother at the mariage,
 and again he was euil apaid and in maner thought scoorne and disdainethat
 he shoulde be called out by his mother & kynsfolkes from talking of the gospel,
 & after that he had made his abode a while with his nye frendes at Capernaū
 he left them and set in hande to preache: furthermore hanging vpon the crosse
 he called his mother woman, as though he had knowen no mother in þ busi-
 nesse. yea and also being a child but of xii. yeres old, he seemed to disdainethat
 by theyr autoritie he shoulde be called from his fathers affaires. Now therfore
 they supposyng that for feare of the Jewes Iesus woulde not cum to the hye
 and solenne feast, wēt thither alone. And they going vp to Hierusalem, Iesus
 tarried stil in Galile: so tempering al his doinges and with moderation due
 bestowing them, that somtyme he proued himself to be berpe man, lest he shoulde
 not haue seemed to be man, and sum other tyme he shewd grāt likelihood of
 his godlye power, lest men shoulde beleue that he was but man only. But after
 that his byethen were departed and gon towarde the feast, then did he him-
 self go after: so that the matter is plain, he did not so muche refrain going to þ
 solenne meetyng for feare of the Jewes, as he did to eschewe the company of
 his kinsmen, whom being as yet carnal, he woulde not haue to be associate w
 hym in the gospels cause, or to haue anye medlyng therewith. But he came to
 Hierusalem not to auant himself, but as it were by sleth and ptyuely, & as a
 man woulde say, to cause them the moze earnestlye to loke for his cūmyng: and
 when his time wer, to cū abrode and declare himself to the brode worlde with
 moze fruite. For he knewe the Phariseys myndes how þ they had been a great
 while about in their conuenticles and secrete counsels to fynde sum occasion
 vpon the holy daye to attache and apprehende him. Now therfore when he
 was of truth cum to Hierusalem, but as yet he went not abrode into the
 commō resorte & assemblee of people as he was wont to doe, the Jewes mar-
 ked him and layed spyal for him whether he went to the keepyng of the holy
 day or no, and sozasmuche as they desyzed to se him they enquired one of an o-
 ther where he was. And euen now already many sundry tales went of him
 amongst the people, as if he had bene absent, because all men had not one opi-
 nion nor were not like affected towarde Iesus. For of suretie manye of the
 homely sort of the people which had been present at his miracles workyng, &
 had heard him preache, who also had had experience of his gentlenes by bring-
 ing in his company, said that Iesus was a good man, and one not mete to be euil
 entreated

entreated and cruelly handled. Of the contrary side, the Priestes and Phariseis, whom the people and renoume which was of Iesus had bereft a great while, denyed that he was a good man, who lyke a sedicious felowe did allure the people to hym and turne the from hauing the Priestes, Scribes, & Phariseis in reuerence. Merely these sayinges were by secret whisperinges speryled abroad concearnyng Iesus, whereas no man durst in y meane while openly make any good reposte of hym : Howbeit there was many whiche had a good opinion of hym : For they feared the head men of the Jewes, of whome they knewe Iesus to be much hated, because he sowed with his wordes and debes to diminish thei auctoritie. Moreover, as touchyng the keeping of him selfe out of the way, he so did of very mekenes and modestie, lest he should be thought wittingly and willingly to haue prouoked the malice of the Phariseis, who sought for nothing els but matter and occasiō to put him to death. That he did go abroad, was doen for they cause who he knewe should be furthered to saluacion by his doctrine : whereas he was not ignorant y the Phariseis & Scribes would growe more heady and fierce through that he should say and do for the saluacion of the world. For the Lorde beyng moste desirous of mans saluacion, courted that yf it might be possible, his doctrine shoulde worke saluacion in al men: but yet so muche was not to be geuen to the frowardnes of certain, that the doctrine of the gospel was to be withdrawen and kept from the good simple people.

For Iohn
saith he was
God.

Whiche
name he
openly
gave.

For feare
of the Jewes.

Now when half the feast was done, Iesus went by into the temple, and taught. And the Jewes murmured, saying : how knoweth he the scriptures seeing that he neuer learned. Iesus answered & saith: My doctrine is not mine, but his that sent me. If any man will be obedient to his will, he shall knowe of my doctrine, whether it be of god, or whether I speake of my self. He that speaketh of himself, speaketh his owne pryde, but he that seeketh his people that sent him, the same is true, and no vnrighteousnes is in hym.

The text.

Therefore when as the high & solene feast was halfe done, Iesus went openly in the sight of al men into the temple, and there taught the people not pharisaicall ordinances or ceremonies of the law, whiche shoulde anon asier cease, but the philosophy and wisdom of the gospel. But when the Jewes could picke no quarrell against his doctrine, yet they deuise and studie to bring hym out of credence and to diminish his auctoritie among the people, murmuring how that he, being not learned and vlettered (for in dede he was neuer brought by in pharisaicall doctrine, in the reading and profession wherof they swelled for pride) should cū by those sayinges, which he alledged and brought out of holy scripture, with great wisdom, and to much purpose: in maner appeaching him as one that had a deuill to teache hym, or that he had run by the knowledge of that learning (whiche he learned of no man) by sum other magicall arte and deuillish witchcraft. The Jewes therfore in consideraciō hereof, sayed: how doeth this felowe, a Carpenter himself, & a Carpenters souer, read & vnderstand sciences, when as he neuer learned the? Merely Iesus, to shewe vs an example of sobrietie and gentle behauiour, very curteously and with much lenitie put away and confuted their so sinful and wicked suspiciō, declaring plainly y this doctrine came neyther of man nor deuill, but even of God whose they also did worship: & whose glorie and honoꝝ they ought of duetie to fauour, yf they would be taken for true godly men, and as for himself, he told them plainly, that he did neyther challenge to himself the doctrine which they woondered at,

How knoweth
he the scrip-
tures?

The paraphrase of Erasmus vpon

nor the honour and prayse which they did enue: but that altogether came of the father of heauen, whose businesse he did. He told them furthermore that forasmuche as they had taken vpon them the perfitte knowledge of the lawe which God gaue vnto them, and did disdainfullie sothe other as vnlearned and very ideotes, it woe indifferentlye downe in case they had any very true knowledge of scripture, they shoulde embrace and acknowledge the doctrine whiche proceeded from the same, from whom the law came: vntlesse they would make men knowe, that enue, hatred, desyre of theyr owne glory, loue of gain and lucte, & suche like inordinate and carnall desires, whiche proceedeth of a leude minde, had blinded theyr iudgement. For God is not (sayeth he) contrary to himselfe, that now he would teache by his sonne a contrary thing to that he gaue in his law. Therefore Iesus knowinge al theyr secrettes, made this aunswer to their secrette murmuring, saying: My doctrine whiche ye wonder of tohom I should haue it, for so muche as I haue learned no letter of any man, is not myne: for indeede I do bying you no newe learning of man that differeth from that will of God and the minde of the lawe which was geuen you of God: but it is my fathers doctrine whiche hath sent me into the worlde: that the worlde bying seduced with the sundry and manifold doctrines of men, and blinded wth wicked affections and naughty desyres, might by me knowe my fathers will: and when it is knowne folowe it, and so by folowing of it, obtein eternall lyfe.

For of truth his wil is this, that they that beleue his sonnes sayings, by whom he teacheth you, shoulde get thereby euertlasting health. And the cause why many do lesse mynde and desyre that thing, is enue, hatred, ambition, aduantage, and other euill desyres and carnall lustes. But if any man would (setting aside all malice) with a true meaning and a playne simple herte, obey my fathers will rather then his owne lewde & vngodly affections, he will soone recognyse my doctrine not to be of man, or any newe and straunge inuencion of the deuill, but to be cum from God: nor that I do speak those thynges whiche I saye of mannes reason and witte, but after my fathers mynde whose ambassadour I am. When ye be more studious of their owne glorye than of Goddes, do preferre newe doctrine of theyr owne inuencion before the doctrine of God, to be made more of in the worlde themselves.

For they had rather be taken for authours of mans doctrine, the whole glorye wherof shoulde altogether continuallye rebound to their selles, then to be publique preachers of Gods doctrine: and had leauer teache those thynges, whiche might get to themselves prayse and aduantage, then that whiche shoulde bying glory and honour to God, or saluacion to theyr neyghbour. But he that seeketh not his owne prayse, but his foor whom he is sent, speaketh all thynges purely and vncorruptly, neyther is his doctrine in danger of any error, or faule through the lustes of ambition, of auarice, enue or hatred.

Did not Moses geue you a law, and yet none of you heareth the lawe? He by govt. aboute shall mee. The people aunswered and sayed: Thou had a beuill: who goeth about to kill thee. Iesus aunswered and sayed vnto them: I haue done one worke, and yet all were naill. Wherfore geue vnto you the circumcision, not because it is of moles, but of the father: and verily on the Sabbath day circumcise a man. I am man on the Sabbath day receyue circumcision without breaking of the lawe of Moses. I shall pray me, because I haue made a man euery whiche is a beuill on the Sabbath day? Iudge: not after the bitter apperance, but iudge with a righteous iudgement.

I teache no other thing then that whiche God had taught you by his lawe

If any man
will be obe-
dient vnto
his wil.

Be that
speakers of
himself
seeth his
owne prayse

The text.

If a man vnderstand the meaning of the lawe, nor I do nothing els but that the lawe prescribeth vnto me. The auaritie of Moses is an halowd thyng, and had in reuerence with you that despise me. And did not he take you a lawe whiche he receiued at Gods hande: ye take vpon you the right vnderstanding and keeping of the lawe, whereas none of you doeth truly obserue the lawe after the will of God who gaue you the lawe: yea rather vnder a colour and pretence of the law, ye go about those thynges whiche he doeth moſte deteste and punish. Ye laye blasphemie vnto my charge because I doe more ſeke the glory of God the mans prayſe. Ye object againſt me þ breaking of the Sabbath daye, who haue ſaued a man on the Sabbath day, when as the holy religion of the Sabbath doeth not ſtay you from deuſing & labouring to deſtroy an innocent, and not only an innocent but ſuche one as hath deſerued good at your handes: Is this to magnifie Moses whom ye preferre before me? Is this to honour and reuerence God whom ye with ſeyned religion worſhippe: doeth not the lawe curſe hym that ſtrengtheth innocents bloud? Neither doeth it permitte any power or auaritie of putting to death but vpon malefactorers, nor vpon them neither, except they be lawfully convicted and condemned. Why then do ye contrary to þ lawe trauaill about my death, that being ſent of God do preache his will and pleaſure to you according to the intent of the law: that do ſeek his glorye and not mine owne þ do not effectually ſeek a kingdome or riches to my ſelf, but that do ſeekly offer ſaluacion to all men: that hurte no man but do good to all men: This ſaying of Jeſus did vexe and trouble the Phariseys mindes for two cauſes: firſt becauſe they perceyued well that their craftie inuencions (though they wer ſecretly doen) wer not hid from his knowledge, whom they ſuppoſed mighte ſoone without difficultie haue been made auaire, if the thing that they went about could haue been kepte ſecret from him: Secondly his woordes pinched their myndes, becauſe he did appeale them of ſinfull tranſgreſſion of the lawe in the preſence of the people, who would haue been thought moſte true obſeruers of þ lawe. They laying hatredes for þ innocent bloud, feared not þ knowledge of God, but they feared to haue their debtes knowne to the people. Therefore to face out the thing by diſſimulation, they let ſee as if they thought the multitude did not knowe their wickednes, and ſo ſet to open rebukes and checkes, as is the maner of all wicked perſons that are taken with the maner, in a miſcheuouſe dede that cā not be excuſed. Thou haſt (ſay they) the deuill ſeyng thou makeſt the father of heauen very God hymſelfe, to be auetour of thy doctrine, to auant thy ſelf thereby. God is true, & thou by the devils inſtigacion art vnture. Who goeth about to deuſe thy death: The Lorde Jeſus did not brawle with them again with any checking anſwere to them ſo furioſe blaſphemie; leſt he ſhould haue made them more woode by putting to of furie to them, that were already cruel and furioſe: but gruing vs an example of mildeneſſe, ſull gently he telleth them the cauſe why he did the dede, for the whiche they quarrelled with hym. And where as themſelſes in very dede wer breakers of the lawe in all chinges, yet did they accuſe Jeſus as a tranſgreſſour of the lawe, becauſe he had healed a man ſicke of the Palfey on the Sabbath day.

I ſaith Jeſus) did one certain dede on þ Sabbath daye, whiche was neither euil, ſinfull, nor yet vnhoſt: but wherewith I gaue health to a man that was myſerably diſeaſed, whiche you your ſelues could not but allowe & commend

The people
don't know
and ſaid,
thou haſt
a deuill.

Who goeth
about to kill
thee.

mend, in case it had not been done on the Sabbath day. But they do rather breake the Sabbath whiche goeth about that thyng on the Sabbath whiche is sinful & wicked, on what daye soeuer it be doe. The religion of þ Sabbath is not so great, but it ought to giue place to those thynges which are of moze weight and greater importauce, and good and godly euery daye whensoever they be doen.

If Moses hymself, who ye highly esteeme and attribute so much vnto, haue geue you the same example, and hath doe before me likewise as I haue doen: If also the very lawe do teache that woikemaye be doen on the Sabbath day without breaking the lawe of the Sabbath, epyther ye must nedes absolue & cleare me: or els in case ye cōdemne me, ye must also cōdemne Moses with me, and the lawe it selfe to, because whatsoeuer he gaue vnto you, was a lawe. Moses gaue circumcision vnto you, not þ circumcision began euen very than when Moses lawe began, for it was giuen of God to þ Patriarches before the lawe was writen: and for that cause circumcision is a greater matter in religion then the Sabbath daye, because it went before the lawe, and is as it wer the head of the lawe. But the very same Moses whiche commaunded circumcision, commaunded the Sabbath daye. You do circuncyse a man on the Sabbath daye, and ye thinke not that ye violate the Sabbath day there in: because of the dignitie of circumcision, wherunto ye thinke that the religion of the Sabbath ought of right to giue place: like as the Deacons and Priestes doe also in the temple these thynges which be pertainyng to Goddes seruice, and yet in so doyng they take not theym selves to be breakers of the Sabbath daye, for so muche as they esteeme the thyng that they doe to be of moze holynesse then that it should be omitted because of the Sabbath daye.

And ye on
the Sabbath
day
circuncise a
man.

Considering therefore that ye doe circuncise a man on the Sabbath daye, lest though not being circumsised he should not be one of you, neyther doe you wene that the Sabbath day is by that woike the worse kept. I mervail why than do you lyke disdainfull men make suche clamour that by my woike the Sabbath daye is breake and broken, who haue healed not one parte alone of man, but haue preserved and saued the whole manne altogether on the Sabbath daye. Although circumcision were before the lawe, and is after a sorte the very beginning & chiefe parte of the lawe, yet it is not perpetual. For men were acceptable and dearly beloued of God before there was any circumcission, and the tyme shal be when God shal mislike and refuse the overthwart circumcission of the flles, being without the inward circumcission of the herte. But to giue health both of body and soule to a mans sily wretched neighbour, as it is a greater acte and a moze holy debte than to circuncise a man, so is it alwaies good: before the lawe, in the tyme of the lawe, and after the lawe, because it is of it owne self good.

Why than doe ye, in a cause not onelyke, yea in a muche better matter as touching my behalfe, worship and haue Moses in reuerence, and accuse me as guilty of a grate crime? For I doe not now dispute whiche of vs twayne is greater then the other. Take Moses stil (as he is) for an excellent man: let it be so that I am euen as you suppose me to be, a mean and an abiect person, yet if ye loke wel about you, and do consider the matter rightly, epyther ye ought to condemne vs bothe, or to assoyle vs bothe. And þ very lawe of truty, teacheth vs this, that in geuyng iudgment, ye should loke vpon the matter, and not the

the persone: and he standeth accused that through fauouring the ryche, oppresseth the poore.

Therefore iudge not after the qualite of the persone, but lette your iudgmet be iuste and rightfull accordyng to the matter, if ye will truely obserue Moses lawe. But after these thynges and many suche other wer spoken by our Lord Iesus, so gently that they had been able to haue pacified neuer so cruell a minde, & when his saynges also wer so trewe that they could not be proued false and confuted of any man, wer he neuer so shamelesse, the Pharisees (of trouth) ceased from speaking, but neuerthelesse they persist and continue in theyr malice without any mitigation of mende, because he durst in the presence of a multitude, in suche wise lape from himself þ faulte of breaking the Sabbath, that he burdened them with a much greater crime.

Judge not
after the
outre
appareance.

Then sayed sum of them of Hierusalem: Is not this he, whom they go about to kill? But soche speaketh boldly, and they saye nothing to hym. For the reuelers knowe in dede, that this is verye Christ. Howbeit we knowe this man whence he is, but when Christ cummeth, no man knoweth whence he is. Then cryed Iesus in the temple (as he taught) saying: Ye bothe knowe me, and whence I am ye knowe. And I am not cain of my selfe, but he that sent me is true, whom ye knowe not. But I knowe hym, and if I saye that I knowe hym not, I shall be a lyar lyke unto you. But I knowe hym, for I am of hym, and he hath sent me. The texts.

The Pharisees pride was so great, that they would be thus farre puffed up, þ an innocente being accused should rather geue over his true cause, then that theyr auctoritie should any thing quarle amongst the people: and rather that Gods prayse and glorie should be nothing at all spoken byon, than that any parte of their honour should deraye. And yet euen this kynde of men founde many amōg the people whiche had rather seeke this lowde ambition of theyrs, then to obey Gods will. For certain of Hierusalem sayed: Is not this he, whom the Scribes and Pharisees byst is to put to death: and whom men thought did hyde hymself and durste not cum to the hyefeastful day for feare of them? Lo, he speaketh openly in the temple, and vetereth his mynde unto them frankly and seely euen to their face, yet do they geue hym no answer. What meaneth this their silence? Are our heab rulers brought in beleefe that this is Messias, and now confesse that thyng with silence whiche they did before impugne and denye? Howbeit it is not lyke to be true that the these reuelers should thus thynke, for euen all we knowe whence this man came. His father and mother are known well inough to be playne folkes and of a meane sort, we knowe what countrey man he is, we knowe also his byerthe and his other kinfolkes. But when Messias cummeth he shall so cum, that no man shall knowe from whence he cummeth. Iesus perceyuing their blindness to be so great, that where as the prophetic had geuen knowledge before hande that Messias should cum out of Bethleem, where Iesus was borne, and where al other signes of the propheties agree with hym to all purposes, yet they being blinded with malice, denye that they knowe him, for no cause els, but because they knowe hym, and therfore euen of purpose they make a lye, saying that Christ should cum so, that no man should know from whence he cummeth: and this they forge, because they would not be compelled to recognize him. Iesus, I say, from whose knowleage, no not the secretes of men were hidde, to rebuke also this foolish ignorance of the multitude, whiche was corrupt

Then cryed
Ies^{us} in the
temple.

The paraphrase of Erasmus vpon

rupt with seying their head men so set and affected, whiche multitude was wilfully ignorant in that thyng whiche they might haue knowen, but that they lewde mynde letted theyr iudgemente, doeth now with a moze shrill and loud voice to thincence he might be heard not onely of them that were nye at hande, but of al the people whiche wer within the temple: a place mozte conuenient to haue Gods glorie preached and set furth in, beginne to teache openly who he was, and from whom he was sent: and that no man could be ignorant who he was, but eyther suche one as wilfully would be without knowledge, or els he that of very malice, would not confesse the thyng that he knewe: and thus doyng, Iesus doeth admonish vs therewith, to giue place of offence to the malice of men, lest it bring moze kindled, should do worse and moze cruelly and so prouoke a moze soer iudgement of God against them: thus also, after that by all assaies he did all that could be don for their amendment, he might iustly geue them ouer and leaue them as desperate persones, to theyr owne folly and disaile, not y the Glorie of God should be hid & concealed: yet the neyghbours health and saluacion neglected for theyr obstinate wickednesse. If therfore sayeth Iesus) ye do not thinke me to be Messias, whome by the prophetes of yowr prophetes ye looke for, because ye know from whence I came, euen that is the very thyng which might teache you that I am he in dede, who haue cum after suche sorte, & was borne in that selfe place, out wherof the prophetes hath tolde befoze hand y Messias should cum. Ye haue heard Iohns record of me, ye se my miracles, ye heare me beare witness to the truthe. Audying about none other thyng, but Gods glorie & yowr saluacion. And therfore ye muste nedes knowe me, except ye had leaue wilfully be ignorant in the thyng ye knowe. And how can ye say y Messias should so cum that no man can knowe from whence he cummeth, when as the prophetes poynte and assigne both his stocke and his countrey. These thynges being knowen vnto you, might induce and further you to the vnderstanding of the prophetie: howbeit it is a thyng of moze soer and better it wer to knowe from whence I came, than what stocke I am borne of. And in case ye would consider me with pure and sincere eyes, ye could not of truthe be ignorant therein. Neither am I so of the worlde noz do now cum out of the worlde, as ye do slanderously repute of me, but I cum from him that sent me into y worlde, to the intent it might conuert and be saued. For I am sent from him whom ye knowe not, & for this cause he sent me, that ye also should learne to knowe him by me, as muche as he may of man be knowen. Albeit ye can by no meane yet knowe him except ye applye yowr selues through godlines, to deserue that he would geue knowlage of him. For they knowe him not, that doeth not obey his wil: And it is not sufficient to knowe God in woordes, if ye denye him in yowr dedes. If ye wyll haue true knowlage of the father, ye must learne it of his sonne. I onely haue truly knowen him, because I proceeded from him, and was with him befoze I came into the worlde. and I was sent into the worlde fro him to teache you to knowe him: that through yowr belefe ye might be saued. For I came not of mine owne head as other doo, seying their owne paffe rather then Goddes honour, teaching their owne commentes and fantasies and not the doctrine of God. And he that sent me is true: and for because I haue it of him whatsoeuer I speake therfore my saynges be also true.

And I am
not cum of
my selfe: but
he that sent
me is true.

And him ye
knowe not.

Edw. terte

¶ When they sought to take him but no man layed handes on him, because his houre was

was not yet cum. Many of the people believed on him and sayd : When Chyſt cometh wyl he do moe miracles then theſe that this man hath done?

The ſeniors and rulers being ſtirred and ſore heated with theſe wordes waied moze wood and chafed moze in their heartes, becauſe he toke vnto him ſuche authoritie befoze the people and openly rebuked them of their peruerſe wickednes. They had muche a do to holde their handes of him, for now their angre was turned into woodneſſe, they now paſſed nothyng of that good aduiſement and deliberacion, wherewith they were purpoſed to make him away ſecretely: But though their will was readye to do that miſchieuous deede, yet no ma at that time laide handes vpon him, Chyiſt willing ſo to haue it, becauſe the time was not yet cum whiche his father had appointed, to worke therein by his death, the ſaluacion of the worlde. For as he willingly dyed, ſo could not he againſt his will be taken. It lay in him to ſtay mennes myndes, were they neuer ſo fierce, nor no mannes power could pꝛeuaile againſt him unleſſe it had pleaſed his exceeding charitie to wardes man to be crucified for the ſaluacion of the worlde: but the pꝛieſtes, Scribes, Pharifeys, and headmen of the people whom for their holy profeſſion and knowlage of the lawe, it had behoued firſt of all other to haue acknowlaged Chyiſt, perſeueriſg in their wicked purpoſe euen of corrupte myndes, many of the commonalte, and of the vblearned in the lawe, whiche (as they wer of the leſſe auctoritie and learnyng, ſo they had moze good myndes and deuotion) did ſo beleue our Lorde Jeſus wordes and miracles, but not yet of truely fully perſuaded that Jeſus was Meſſias, howbeit they were brought to this point, that they ſeemed apte to be perſuaded: If this man ſay they) be not Chyiſt, as the Pharifeys thynke he is not, yet it is muche to be marvelled at how he hath ſo great power in workyng miracles. For if Meſſias himſelfe ſhould cum ſhould he do greater thynges then whiche this man doeth?

The Pharifees hearde that the people murmured ſuche thynges concerning him. And the Pharifeys and the pꝛieſtes ſente miniſters to take him. Then ſaied Jeſus vnto them, yet am I a litle while with you, then goe I vnto him that ſent me, and ye ſhall not fynde me: whither I goe, thither can ye not cum.

The text:

But the Pharifeis and the ſeniors, whole part had bene to haue aliured and lured the vblearned multitude vnto Chyiſt, after that they perceiued there was many of the people inclined to wardes him, ſel ſo ſuche furious headines that they wer determined euery way without any ſtoppe, that he ſhould die: whiche was thought would obſcure their honour. Suche a peſtilence is ambition when it is coloured with pretence of religion and doctrine. But in the meane tyme feare of daungler, and neither ſhame nor pitie ſtayed them from manifeſt doyng of that enuinitie. Therefore they did hye pꝛiue the common catchpoules to take Jeſus in the ſight of the people, and when they had taken him, to bring him to them as an euil doer. But Jeſus that knewe their pꝛiue conſpiracie conſpired againſt him, and could not be taken excepte he had liſte himſelfe, ſumewhat openeth vnto them by darke ſaings, that the tyme ſhould come when as he would voluntarily offe himſelfe to death, wheras then they ſought his death in vain, and in a maner alſo gaue them warning to be more glad of him, and well to vſe him whiles they had him. For the tyme ſhould be that all in vain they ſhould deſire him being abſent, whom they did perſecute being preſent, ſpecially when as they could not cum to the place whiche he ſhould

The paraphrase of Erasmus vpon

Ye shall
seeke me and
shall not
finde me &c

Should conuey himselfe to. For he went euen to death, wherunto as yet they might not folowe him. He returned againe to heauen, & thither was no mortal body able to pursue after him. And, Iesus spake vnto them in this manner: I am yet a litle while with you & then goe I vnto him that sent me. Ye shall then seeke me, and not finde me, and wot ere I shall goe to, ye cannot cum. The Lorde Iesus spake these thynges vnto them couertly, as he was wont to doo many moethynges, that they should not vnderstande them before they were put in byre and finished. And the darkenes of speakyng maketh a man diligent to seeke the matier. And when the thynges be exhibite and dooen, the wordes are moze surely beleued. Finally, the thyng grue to this point, that it was well knowen to all men, that whatsoeuer our lorde suffered, he suffered it aduisedly and vpon deliberacion, not of casualtie: he suffered it willyngly and not of necessitie. Though these wordes were spoken to all men in general, yet it did most specially prycke the Phariseys seruantes, whiche were sent to take Iesus againe: whom they perceiued that they coulde nothing do, except he were willyng. And whyles he toucheth secretly their inwarde conscience, he declareth that he knoweth what thyng soeuer is most secretly hid in mens heartes. And therewithall he winneth those hertes vnto him through his gentleness, whose wicked interpretations he did not disclose vnto the people.

The text.

¶ When sayd the Iewes among themselves, whither will he goe that we shall not finde him? will he goe among the Gentiles (whiche are scattered abroad) and teache the Gentiles: what manner of sayng is this that he sayd, ye shall seeke me, and shall not finde me, and where I am thither can ye not cum?

When sayd
the Iewes
among
themselves:
whither will
he goe &c.

Therefore when as the multitude did not vnderstande this his sayng: they reasoned among themselves, what meaneth this that he sayeth, where I goe to, thither can ye not cum: will he priuely steale awaye and goe to some farre countrey among the heathen people: will he suffer himselfe to forsake this holy lande and holy people to go dwell among wicked & prophane people, whither he thinketh we will neuer folowe him: or wil he wander hither and thither like a vabound among the Gentiles dwelling farre awaye, that he cannot be found of vs?

The text.

¶ In the last day, that great day of the feast, Iesus stode and cryed, sayng: If any man thirst, let him cum vnto me and drinke. He that belueth on me (as saith the scripture) out of his belly shall flowe riuers of water of life. But this spake he of the spirit, which they that belue on him, should receiue, for the holy ghost was not yet there, because Iesus was not yet glorified.

But when the last day of that feast was cum, whiche was moste solemnely kept with moste great resort of people, and with great religion, (for when this day was past, every man was glad to repaire home againe) Iesus stode vp in the temple as though he also wold leaue the countrey of Iurye, & both halo to that moste solempne day of that great feast with a notable sermo, and therewith purueyed vitalles of euangelical sayth of the gospell for them that should iourney. For he did not onely speake openly, but also cryed with a firme and a stayed voice, thereby declaring that the matier was mete to be heard of all folke. The Phariseys had babilished the simple people, with fained and colde religion, and had tangled their consciences with warres ordinances. And surely the multitude had nothing els almightie in admiration that Iesus sayd of
did,

did but his miracles. But forsomuch as they had not dronke of the spirite of the gospell, they toke the lesse spirituall profit at his handes. Therefore hee sup called and allured all manne openly from the barren and colde doctrine of the pharisees, unto himselfe promising them the spirite, whiche once being received, not onely they by his grace themselves shal attaine to the true and evangelical doctrine, but shall also by their preaching issue forth vpo other great abundance and efficacy of wysdomes. I am (sayth he) the fountaine of lychfull wysdomes, whose childe he, let him aske nothyng of S^t oies; the pharisees, the Scribes, or of the pharisees. Let him cum to me, & drinke of this well. And whosoever belongeth my wordes, the same drinke. Therefore whosoever belongeth on me, and desirously drinke by my wordes, as the scripture biddeth beueryng wyttnesse of me, he shal not wayte by through infidelitie, but y draught that he dronke of the spirite of God, shall bring forth in his heart a well that shall issue euermore and plentifully in suche wyse, that out of his heart shall flowe not onely small tytle streams, but also great a plerous fluddes, wherewith the drynesse of the Gentiles shal be watered, & therof shall spring muche fruit of the gospell. By this parable & far of speaking, Iesus did meane that fewe and plerous spirite whiche afterwarde they shoulde receiue that would beleue on him: whiche spirite after that the Apostles had receiued, forthwith they begon with great confidence to preache in diuers conuerges to the wholle world by philosophy of the gospell, & to distill into the soules of all that belongeth on Christ, the same spirite that they receiued from heauen. For albeit that many at that tyme had sum smattering and were sumwhat entered into knowlage of the sayth, for as much as the very effectuall and plentiful spirite was not yet cum to any of them, for because Iesus was not by his death and resurrection glorified, nor had not ascended up to heauen to sitte on the fathers right hande, fro whence he shoulde sende that spirite to his Apostles. But the mystrie of the crosse was to be performed before, whiche thing could not be done & accomplished, except his glorious maiestie had been kept secret, and as it were dissimuled for a season: & ther also could not be made able to receiue that diuine spirite, butesse they had first been framed and fashioned thereunto by many miracles, saynges, and doynges. Therefore the Lorde Iesus doeth call and byd all folke to this well of the water of life, yet he compelleth no man against his wyll, nor he excludeth no man, so that he cum a thylk.

Many man
thylk, let
him cum vnto
me and
drinke.

Whan of the people therefore, when they heard this saying, sayd: of a truth this is a prophete: but other sayd, this is Christ: but sum sayd, Shall Christ cum out of Galilee? For as touching the scripture, that Christ shall cum of the seed of Dauid and out of the toun of Bethleem, where Dauid was: so there was discretion among the people, because of him. Say sum of them would haue taken hym, but no man layed handes on hym.

The text.

Whan the Lorde Iesus had spoken this, and many mo lyke thynges, though they were not fullye vnderstande, yet they byd woode sundrye mindes and affections in the multitude of the people: for sum, vpon sight of so many miracles, and the great auerocitie of his wordes, sayd: truly this is a very prophete: Again, other that thought more highly of hym, sayd: yea this is that very Messias, whom the prophetes haue promysed in their propheties. On the contrary syde, other being corrupted with pharisaical leuen, went about to reprove and confute these mens opinion by the very wordes of the prophetes, whiche tolde before that he shoulde ryse out of the tribe of Iuda; and

out

The paraphrase of Erasmus byon

out of the to bone of Bethleem. Christ was thought with moſte part of men to be borne in Nazareth, becauſe he was nurſed there, & brought up with his parentes whiche dwelte there, and alſo becauſe he beganne his preaching in Galile: and for the moſte part had his abode there. But the people of Ieruſalem and the Jewes that wer of ſcithes of Iude, toke the people of Galile as men nigh neighbours unto the heathen, and wet myſtre together; but for halfe their countrey men, becauſe they neyther excelled in knowlidge of the lawe, nor euer had any prophete in whom they might worthily reſoie. They knew verily that Meſſias was promyſed to the ſide of Iuda, not to men of Galile, and that he ſhould cum of the ſede of Dauid, who had his princely palace at Ieruſalem. And thus therfore they did challenge vnto them, honour of Chriſt to cum, whom they themſelves being in malice corrupted now at his very cummynge did perſecute. They ſay therfore: it is not lyke to be true that this man ſhould be Meſſias; if you be poſſe and ſteadly examine the prophedes. When Chriſt ſhall cum ſhall he cum to vs out of Galile? doth not the prophedes manifeſtly ſay that Meſſias ſhall come of the ſede of Dauid, who was certainly of the trybe of Iuda? And further more, it alſo expreſſeth the townes name where he ſhould be borne, that is to ſay, Bethleem, whiche is the cite of Dauid, that was giuen to Iudas for his patre or tribe. Therfore, forasmuche as the prophete dooth plainly ſhewe that he ſhould cum of a kynges ſtocke, of the moſte hollye tribe of all Iuda, out of a princely towne, how can it ſtande and accorde that this man ſhould be Meſſias, whoſe parentes be poore and of no eſtimaciō, and cummeth to vs out of a vile towne, of no name, whiche ſtanderth in Galile a countrey of no renowme? After this ſorte the people diſputed of Jeſus with diuers iudgements, & there was diſſenciō among them for his ſake. Yet byd not Jeſus accompanie hymſelfe with them in this diſputation, becauſe they did not diſpute with ſuche ſimple purpoſe of mynde, that they byd deſerue to be taught: & it was not yet tyme to declare hymſelfe howe great and excellent a man he was. For yf they had vprightly & truly deſyred to knowe who he was, they theſelves might haue learned of Jeſus himſelfe that he was not borne at Nazareth as moze part of them ſuppoſed, but in Bethleem, & that he came of Dauids familie. For there was not a fewe that knewe theſe thynges, but becauſe Jeſus did not bying w hym, & ſhew vnto them thynges agreeable to their liſtes, they wer moze willing to ſerue their owne affections, than to receiue and acknowledge hym. For and if their mynde had been plain, ſimple & pure, they myght haue learned the thyng wherabout they contended, in caſe they would haue aſked Jeſus hymſelfe the queſtion. And there wer many of the people ſo blinded with enuy and hatred, that they conſpired among themſelves to take out worde Jeſus and laye handes on him. But the malice of man had no power and ſtrength againſt hym, who hath all thynges in his power.

The text. ¶ Then came the miniſters to the high priuies and phariſies. And they ſaped vnto them: howe haue ye not brought him? The miniſters answered, neuer ma ſpake as this man doth. When answered the phariſies, Are ye alſo deſerued, both any of the rulers or of the phariſies beleue on hym; but this common people whiche knowe not the law, are accuſed.

And therfore the ſergeantes whom the phariſies had ſent as ſeruantes
of

of their mad fury, to attache Ieſus, returned againe, with their myndes cleane chaunged, vnto the hye prieſtes and Pharifeis, whiche with fierce and cruell myndes, taryed loyng for theyr ſeruautes to haue brought the apprehended perſon vnto them, to the intēte that ſo at laſt they might haue ſatiſfied and accompliſhed their hatred vpon hym.

But in the meane tyme the promiſſion of God ; whiche farre paſſeth all woꝛldly wennes craft and ſubtiltie, procured ſuche ſuccoure, that whatſoener the malicious Pharifeis wente about to procure, theſame lighted vpon theyr own heades, and made well for the ſetting forth of Chriſtes glory. The vnlearned multitude, the rude ignorant people of Galilee, the Samaritanes, the Cananites, and the Heathen people beyng moued with Ieſus ſayings & doyngeſ beleued on hym. Onely the Scribes, Pharifeis, ſeniors, and prieſtes in whoſe gouernaunce the open confeſſiō and diſcuſſion of the whole law and religion was, wer not only neuer a deale moued to cum to better aduſement, and to be corrected: but were made every way worſe and moze wood. It was now cum to this point, that theſe hieꝛed men the catchepolles, a curꝛy the kynde of people, & readye to be hieꝛed to do all unhappineſſe for money, ſhould bothe honeſtly repoꝛte of Ieſus, and alſo reꝛoue theyr incurable blindneſſe. Theſe ſeruautes had ſern no miracles wroughte, they had but onely hearde hym ſpeake a fewe woꝛdes, yet hauing their myndes cleane altered, and without any regarde to the commaundementes of the Pharifeis, they returned agayne vnto them, and brought not Ieſus with them. And when they that ſent them, asked and quarelled with them why they did not as they wer commaunded, the menne did not ſaye for their excuſe the feare of the multitude, noꝛ feined any other excuſe, but frankly and ſeely confeſſed that of truth they went purpoſely to haue taken Ieſus, and to haue brought hym with them, but they wer thꝛough a fewe of his effectuoſe and gracious woꝛdes ſo as it wer charmed and newly hearted agayne, that they bitterly repined in theyr hartes to do that thyng which they had purpoſed: we neuer (ſaye they) hearde manne ſpeake as this man doeth. Who can laye violent handes vpon ſuche lyke mē? What recoꝛde coulde haue been aꝛouched in the ſynagoge, which ſhould moze haue burdened and ꝗꝛeſſed, and moze openly diſcloſed the Pharifeis obſtinate malice? They did all they coulde to the vettermoſte of their power to ſubuert the doctrine of Ieſus, but all their endeuoure wente backwarde: for whyles they went about by all the wayes they coulde, bitterly to deſtroy Chriſt and his doctrine, they ſtabliſhe and ſet forth both. But as yet ſtill they diſſemble the wood ſurpe of theyr hartes, ſpeakyng to theyr ſeruautes moze cutꝛouſly and moze quietly then accoꝛdyng to the fury of their thoughtes: how chaunged this laſt they? Are ye which belong to vs, and therfoꝛe not to be taken as of the caſhall noumbe, alſo deceiued by him? Do ye not perceiue him to go about to deceiue men with ſayre promiſes, and to ſell falſe waꝛe for good? If he were true, do ye not thynke that ſuche notable men as doth excell both in learning and auerſe to ſpille would appꝛoue his ſayings? Do ye ſee any rulers or magiſtrates vnto who the auctoritie of the religion belongeth, or any of the Pharifeis, which hath the moſte exacte knowledge of the law, ꝗꝛeſwaded by his woꝛdes: doeth the example of a fewe catifes, a ſozte of bzudges moue you? This ſozte of people is ignorant & knoweth not the lawe, and therfoꝛe are accuſed. Well, euen God thus diſpoſed theſe thynges, to certifie and teache vs that nothing

Doeth any
of ſ rulers
or of the
Pharifeis
believe on
vnto:

The paraphrase of Erasmus vpon

Doeth more obstinately resist true religion, then the malice of them which are cloyed with the false pretence of religion, nor no man more deadly enemy to y^e doctrine of the gospel, then he that wresteth holy scripture to his owne lewde affections: neyther are any more desperately wicked, then those, which with pretence of holynes, with perswasion of learning, with publike auctoritie, be armed against the trueth of the gospel. But in dede, whatsoever this woylde deuileth with all his engyns agaynst the heauenly trueth, the successe therof is to the glorie of our lord Iesus Christ. Now than, marke me this well (O wise reader) that there is no where more scarcitie of them, that with their hatteres fauourcth the christen trueth, than among the ryngleaders of religion, and head learned men.

Ed: 100r,

Nicodemus sayeth vnto them (he that came to Iesus by night, and was one of them) howe can I see any man be here at heate hym, and knowe what he hath done? They answered, and sayd vnto him, art thou of Galile? Scarce and looke, tye out of Galile a seith no prophete. And euer y man went vnto his owne house.

In so great a councill which was of Phariseis, Scribes, Seniors, and Priestes, there was no man saue onely Nicodemus which would stand in the defence of that innocent lord, against suche wicked enterpises. This Nicodemus was one of the headmen of the secte of Phariseis, a grosse mā of truth, and lesse learned the other, but he was of a lesse corrupt minde: and it was the same, which for feare of the Jewes came to Iesus by night (as I tolde you before) to be better instructed by him through priuate and secrete communicatiō.

And by that one meetyng, he profited so muche that he took Iesus for a good man, though he did not fully vnderstande the misery and spirituall meaning of his woylde. When this man sawe his felowes with bloud suckyng mynbes, tende to the better destruction of Iesus, whom he so fauoured that neuer thelesse he feared the malice that was armed with auctoritie, he tooke Iesus part warrelly: And spake those thynges for hym which might haue been spokē for any malefactor before he had been convicted: we do (sayeth he) professe a law, whiche doeth not condemne the euill doer, except he be first heard, and the matters duely discussed, whiche be layed to his charge that is accused. Lette this manne haue at least this benefite of the lawe, whiche is common for all folke: and the lawe selfe groweth it euen to them that be misdoers. When they had no matter once to open their mouth to speake against this so indifferent and manerly defence, whiche Nicodemus vied in speaking for Christ, they do not onely not call themselves home, & tume to a better mynde: nor yet be pacified and appeased, but without regarding the mannes dignitie and auctoritie, they fall in hande to rebuke him, & to his reproche, say thus vnto hym: art thou also now become a man of Galile? The common people and the vnlearned are to be holden excused, and may be forgeuyn: but is it not a great shame for thee that art an headman, & a doctoz of the lawe to be the discipule and scholler of this Galile man, whiche is a verie detrauer of the people: to whom no man ioynech himselfe, but suche as be moste vile abiectes before menne, and cursed before God? Thou that professest the knowledge of the lawe, and art an open reader and discusser of the same, scarce thou well the scriptures, & throughly examine them, and if thou fynde any where throughout all the scriptures that either any prophete hath euer cum or euer shall cum out of Galile: beleue then

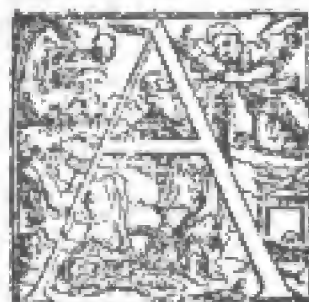
Scarce
to be. for
of Galile
a seith
no prophete.

this

this felowe to be a prophete. This answer of the Phariseis was not onely wicked, but also foliſhe. For Nicodemus had not affirmed him to be a prophete, but ſayde: whoſoever he be, he ought not after our common, or rather publique lawe, (that is to ſaye, a lawe whiche indifferently pertaineth to all men of every ſtate) to be condemned, except his cauſe be knowne befoze. But where malice and hatred is in the heart, it occupieth the powers of the mynd, there is no iudgement. After theſe thynges were commoned to and fro from one another, the counſell brake up and was diſmiſt: And ſo every mā went home: their will to berine Chriſt of his life, beyndelayed and prologed, but not chaunged. For Ieſus tyme was not as yet.

The viii. Chapter.

Ieſus went into the mount Olivete and early in the morning he came againe into the temple, and the people came unto hym, and he ſat downe and taught them.



And ſo now (when it became nere night) Ieſus went unto mount Olivete, where Bethanie was, a pleaſaunte lodging for the lord, conſidering that there was no quiete place in Ieruſalem: for heerein he taught us that a ſecret place, or ſome vacancie is convenient for preachers of the goſpell: and that the church hath no where leſſe place, than in riche and welch cities. Howbeit ſome time the euangelicall wyſe preachers ſhall reſorte thither, not to get riches or honour, but to do good to other, though they do endanger their liues thereby. Therefore the next day following, Ieſus returned againe to Ieruſalem early in the morning, and now not ſliding (as he did the daye befoze) but ſate downe, and taught in the temple, with a bolde countenance: openly ſhewing himſelfe to be nothing aſeare of the Phariseis wicked conſpiracies. And al the people came in a great affluently unto him, partly being brought to haue him in admiration through the miracles and wordes that he had bene and ſpoken beſe ſe tyme: and partly to intrappe hym, and to get matter to hate him.

And the Scribes and Phariseis brought unto hym a woman taken in adultery, and when they had ſet her in the middle, they ſape unto hym. Nowe this woman was taken in adultery even as the lawe ſaith: and in the lawe commaunded us that ſuche ſhould be ſtoned. But what ſayest thou? this they ſape to tempte hym, that they mighte accuſe hym.

And ſo becauſe thei had marked in hym a certayn mercifull clemencie and gentle patience towardes the poore miſerable comon people, theat they toke occaſion to accuſe him: where as they ought ſ rather to haue loued hym. Moſes lawe had ordeined a ſore ſtatute againſt adultery, that is to ſaye, that in caſe any woman wer taken vnlawfully bying her ſelfe with any other manne, ſhe ſhould be ſtoned at the peoples handes. And in the meane while the men pardoning themſelves, were extreme againſt the women: as though they ſhould be innocent befoze god, or avoid eternal paine, if they wer not puniſhed by ſ lawe, though other wyſe they committed greater faultes. The lawe onely puniſheth open faultes: It doth not puniſhe pryde haſtenes of mind, nor hatred, but god doeth more abhorre theſe thinges, then the other, which the lawe puniſheth.

Nowe therefore the Scribes and Phariseis, (that is to wete, men ye knowe

The paraphrase of Erasmus byon

well enough, very seuerer keepers of iustice, and of very zeale and loue to þe lawe, fiercely set against malefactours, and open synners; whē they themselves are inwardly in their hartes souled and washed with muche more enoyntous synnes) brought a woman taken in aduoutrie vnto Iesus, at that tyme sitting in the temple. They set the woman opely in the middes of the people, to thintent that if Christ woulde haue geuen sentence of condemnation against her, many of the multitude shoulde haue boyned him lesse fauoures; whose fauoures he had gotten chiefly by reason of his lenitie and gentlenes, but and if he shoulde pardon her and clearly dismiss her, as they thoughte he woulde haue doon, that then they might finde some faulte by him; wherof to accuse hym: whiche was not a staybe to forgeue an aduouterer contrary to Moses ordinaunce and lawe: and so then they hope to byng to passe that (when all shoulde be set on a roare) in sterde of the woman, Christ himself shoulde be overthrowen and euē pressed downe with stones. And verely these Phariseis themselves, being more wicked synners, accuse the synfull woman before Iesus, as a iudge on this wyse: This woman (saye they) was euen now taken in aduoutrie, euen as the dedde was doynge, and Moses made vs a lawe that suche shoulde be stoned. Therfore we byng her vnto the people to be stoned, excepte thou disagreethereunto. what thyntest thou?

And the
Scribes &
Phariseis
brought vnto
him a
woman taken
in aduoutrie,

The text, But Iesus stooped downe, and with his syngeer wrote on the grounde. So when they continued asking him, he left himselfe up and sayd vnto them: Let him that is among you without synne, cast the first stone at her. And againe he stooped downe and wrote on the ground. And asone as they heard this, they went out one by one, beginning at the eldest. And Iesus was left alone, and the woman standing in the middes. When Iesus was left up himself, and sawe no man but the woman, he saide vnto her woman where art those thine accusers, hath no man condemned thee? she sayd, no man lord: and Iesus sayed, neether do I condemne the. Goe and synne no more.

Verely Iesus, who knewe the secrettes of their heartes, and was ignorant in no manner of thyng were it neuer so private, did so elude and disapoynte their malice, by his godly wysedome, that he deliuered the aduoutrisse out of the stoncasters handes, and yet did not clerely absolve her as faultlesse, lest he shoulde seme to abrogate Moses lawe, which was necessarily geuen, to cause men refraine from euill dedes. This, I say, did Iesus, who came not to byrake and abrogate the lawe, but to fulfill it: and againe on the other syde he did not condemne her, because he came not into the worlde to haue sinners losse but to saue them. For of traueth Iesus doeth euerywhere so moderate his wordes, as touchyng those ordinaunces whiche the worlde obserueth necessarily, eue to preserve a publike peace, and for a common quietnes, that he neither muche alloweth them, nor impproueth them, but vpo occasion thereof, geueth monicio that generally all vngreatousnes is to be eschewed, and not onely these dedes whiche worldly prynces lawes do punishe.

For truly there be in goddes iudgement tymes more horrible than these whiche yet the lawe doeth not punishe: nor withstanding they cannot escape punishment at goddes hand where he taketh on hand to reuenge the doer. Therfore Iesus doeth neither refuse the iudgement, which was comitted vnto him forasmuche as he is iudge ouer all, nor he doth not appoint and comit the woman, whiche was guiltie, vnto the men that wer in readinesse to cast stones, neither doeth he cleare the woman of the matter, who in dede had deserved to be punished

punished: but with silence he encountereth her, that was pulled & hurried to pain, to perswade her vnto penance: and that she mighte with due repentance be better aduised, and conuert to health and saluation. He gaue no answer by worde of mouthe, but he spake the more by his dede. He knewe the selve guiltie woman to be a sinner, but he also knewe that her accusers which would haue been thought righteous, to be more sinfull then she was. He did not take away Moses lawe, but he shewed þ mercifulnesse of Chyestes newe law, wherof he was thaurtor: he informed them that dyewe the faultie womā to cruel pain, to loke well vpon theselues, and accordyng to gods lawe, to examine their owne conscience duely: & euery one to shewe himselfe suche a one towarde his neyghbour that had offended, as he would haue god to iudge hym. This thyng our Lorde Iesus did for our instruction, and he bowed downe hymselfe to signify that a man, al statelynes and pryde layd doune, (wherewith any man flattered himselfe, and of an haught minde dispised his neyghbour,) should descende doune into himselfe, and loke wel vpon himselfe: and being bowed doune, Iesus wrote vpon the grounde euen to geue vs warnyng that God shall iudge euery man after the lawe of the gospel. The lawe wrytten in tablys, made them by an vntrue righteounes proude and arrogant. The lawe wrytten vpon the grounde maketh euery man through a conscience and knowlage of his own infirmitie, meke and mercifull vnto his neyghbour.

Now whyles the Jewes preaced still vpon hym, to knowe his iudgemente (although he had already by his dede pronounced it) he stood vp, and so tolde them playnly his mynde, that wyll not what he meant by his doing, and sayd: He that is among you without synne, let him cast the first stone at her. With this saying he did not clearely asloyle the offender, but he pearced their consciences. And euery one of them knowyng himselfe guiltie, feared lest Iesus, to whom they sawe wer knowne euen mooste hid and secrete thynges, should haue published their vngacious actes: When he had thus pycked their conscience, he stouped doune againe, and wrote vpon the grounde, as it were by that dede paintyng before they eyes, what he would haue them to do.

He noted their arrogancie, whiche toke vpon them to be holy, when as in dede they were more synfull then those whom the lawe extremely punished. For she, whom they had brought forth to be stoned with the comunō handes of many, had not kylled her husband: but through the frailtie of the fleshe, had geuen the vse of her body to an other man, and so committed aduoutrie. They being full of enuy, hatred, complainyng, couetousnes, ambition, and deceite, laye in wayte to kyl the lord of þ whole lawe, who alone was free in al thynges, and clerely pure from all synne. Therfore vpon this the lordes answer, euery one knowing himselfe guiltie, & being afrayed lest he shoulde be betrayed and his faultes disclosed, went out of the temple one after another: the seniors, the Phariseis, the Scribes, the Priestes, and other head men goyng before, and the rest folowynge them. For they whiche among that sorte wer taken for the very pilles and mainteyners of religion and iustice, were euen sowled in enymitie, and inwardly mooste great synners: when these folkes were goen out, of whom neuer one was cleare and without fault, Iesus remained alone who onely was without fault. And now the synfull womā found him which neuer hadde doen synne, a mercifull iudge wheras she should haue had the cruel murderers who were themselves guiltie of greivous synnes. Therfore the

Let him that is among you without synne cast the first stone at her.

The paraphrase of Erasmus upon

woman seeing their cruelty, stood alone as a wofull synner before Iesus that was alone: a woman ready to perishe, before a Saviour: a synful creature before the fountaine of all perfection and holynes. She quaked for feare even of a very conscience, but the clemencie of Iesus, whiche shewed it selfe even in his countenance, put her in good comfort: and in the meane while our lord (as it were a man occupied about an other thyng) wrote upon the grounde, so that the Jewes (as it well appeared) went away, not as men afraied with the lordes threatnynges, but condemned in their owne consciences.

He said unto her: woman where are thine accusers: hath any man condemned thee? She answered: no man sir. Then Iesus said, neither will I that came to save all men, bee mercifull then they, nor condemn thee whom they have not condemned.

Soe synne nomore.

At length Iesus stood bye, and when he sawe that all were gone and the woman all alone and fearefull, he spake curtously unto her, saying: woman where are thine accusers: hath any man condemned thee? She answered: no man sir. Then Iesus said, neither will I that came to save all men, bee mercifull then they, nor condemn thee whom they have not condemned. The rigour of the lawe doeth punish, to feare men: the favourableness of the gospell seeketh not the death of a synner, but rather his amendment and life. Therefore go thy waye and sinne nomore hereafter. By this example our lord Iesus taught those that takerh upon them to be shepherdes over the people, and to be teachers of the gospell, howe great sufferaunce and gentleness they ought to use towards them, whiche fall into synne by frailtie: for considering that he in whom was no synne at all, shewed hymself so mercifull towards an open synner, howe great ought the bishops gentleness to be towards offenders: when as they themselves have many tymes more neede of Goddes mercy then they, against whose faultes they be very angry: or in case they be not so synful, certes their life is not without some spotte: at lest waite truly they maye by the frailtie of man, fall into all kinde of synne.

The text.

Then spake Iesus agayne unto them, saying: I am the light of the worlde. He that followeth me, shall not walke in darkenesse, but shall have the light of life. The Pharisees therefore said unto hym, thou bearest recorde of thy selfe, thy recorde is not true. Iesus answered and sayd unto them. Though I beare recorde of my selfe, yet my recorde is true, for I knowe whence I came and whither I go. But ye can not tell whence I come and whither I go. Ye iudge after the flesh, I iudge no man. And if I iudge, my iudgement is true. For I am not alone but I go to the father that sent me. It is also written in your lawe that the testimony of two men is true. I am one that beareth wytnesse of my selfe, and the father that sent me beareth wytnesse of me. When sayd they unto hym, where is thy father? Iesus answered, ye sayther knowe me not yet my father: for ye have knowne me ye shoulde have knowne my father also. These wordes spake Iesus in the treasury as he taught in the temple, and no man layd handes on hym, for his houre was not yet come.

Therefore nowe when they whiche complayned of the woman, were sente awaye and every man brought to the knowledge of his owne synne, and the synner dysmyssed, Iesus upon this occasion goeth in hande agayne to make an ende of the sermon whiche he had begun. Synne is darkenes. They that be true and of plaine meaning, studie not to be thoughte other maner of folke then they be, go to the light, and are delivred out of darkenes lyke as the synful woman went unto Iesus. And because she dyd not deny, but confessed the thyng that she had committed, she wente awaye iustified. Contrarywise the head men and the Phariseis, because they woulde be thoughte righteous when as in very dede they were ungracious, and very wicked, fledde from the light, lest their disease shoulde be knowne, and so they made whole. Therefore Iesus doeth exhort all folke that whosoever is bewrapped in synne, shoulde come to hym, but so that he come penitent: and shoulde rather followe hym then

then the Phariseis, who being blinde, were guides of the blinde. And lest any man through knowledge of his sinnes, shoulde not be bolde to come vnto hym, he taught vs in the aduoucesse a litle before how he reiected no mā that desired to be healed. I am (sayeth he) that to the wholle, not to Palestine alone, whiche the sunne in the firmament is to all the world: as muche to saye, I am the light of the world. The sunne taken away maketh all thinges darke withall. It beareth lighte before all bodyes: I am light to pure soules. It giveth life and liuing to all bodyes: I am lighte moze presently to soules. He that walketh in the lighte of the sunne, stumbleth not in the darke: who so followeth me and beleueth on my doctrine, shall abide no longer in darkenes of error and sinne: but being purged fro sinne and illumined with the doctrine of the gospel, shall haue the true light whiche giveth life to the soule. It belongeth to the dead to be hid in darkenes, and the proprietie of them that be alive, is to walke and be conuersant in the light. To haue knowledge of me, is the life of the soule. Contrary synne, and to be ignorant of me, is eternall death. The Phariseis enuye could not brooke this magnificence whiche Christe preached of hymselfe, specially forasmuche as they thoughte themselves to be touched covertly, and whatsoeuer did redound vnto Iesus commendacion and praise, the same to be a derogacion to theirs. And furthwith therfore they cried out against hym, in the presence of the multitude, fearing lest the common people woulde forsake the and follow Christ: and to bying hym out of credence, they would make him a lyar, and charged hym therewith. Thou (they saye) bearest recorde and speakest stoutly of thy selfe, but no mans owne recorde is to be beleued. It is no true mans parte, but a proude mans fashio, to set forth his own praise: wherfore this thyne owne testimonye is not true. To this vniuersable checke (whiche yet in dede coulde not so muche hurte his gloze, as it might hynder the saluacion of that great numbze of people) Iesus made a sharpe answer, saying: Truth it is, amoniges men the witnesse of hym whiche bothe maye deceyue and be deceyued, is of small importance, and weyeth litle.

I am the
light of the
world. &c

Thou bea-
rest recorde
of thy selfe.

I alone am not witnesse to my selfe, who can bying for me Johns recorde and the witnesse whiche the prophetes bare of me, yea and though there were no mannes recorde of me, who stande in no nede of it. For if I alone should beare witness of my selfe, yet could not you (in case ye knewe playnely who I am and whence I came) reprove mine owne recorde. It is expedient that those mannes witness be drawen in questiō and doubted of, whiche (being nothing els but verie men, and accordyng to mans iudgement make relation of themselves,) may be deceyued, & also lye if they list: but these thinges hath that way no place in me. For I speake nothing of myne owne head, but the thyng that I say, cometh of hym from whom I was set, and I haue none other pretense therein, but to set forth his gloze. He cannot lye, and his only recorde is moze holy and incorrupt then all mannes witnesses. Whosoever hath proceeded fro him, and speaketh all thynges accordyng to his mynde, within a while to returne again vnto the same person from whence he came, hath no nede of mans witness: when as his owne propre actes are in redynes to declare who he is. But you being blinded with enuye, of purpose will not knowe the thyng that ye might knowe: and because ye iudge perversely of me through the estimation that ye haue of those thynges which are in me, & other mortall men indifferently,

But ye can
not tell
whence I
am.

The paraphrase of Erasmus vpon

and comon to both, ye do not perceiue fro whence I came, no; whither I shall go. for this is not seen except mennes myndes (wicked affections set aside) do iudge after the spirite, and in ready beleefe of myndes, learne by the thynges whiche I do & speake (with cōferring together the sayinges of the prophetes) to see that it is an heauenly thyng, and no worldly thyng. But you iudge after the fleshe: & why? because ye be corrupted with worldly affection, condemning wickedly to your owne vtter destruction, that thyng which ye ought to embrace to eternall saluacion. Your iudgement therfore is corrupte and false, because it cometh not of God, but out of worldly and humane lustes. And in the meane tyme do I iudge noman. for the tyme of iudgement is not yet, but of saluacion. And yet if I should geue iudgement of you, my iudgement should be true, because it doeth not swaue and dissent from Gods iudgement. for I should not geue sentence alone, but I and my father who sent me, to iudge together should pronounce sensibly one thyng, forasmuche as we bothe throughtlye will all one. In worldly matters the iudgement of many weyeth more, and is of greater auctorite then one mannes mynde alone: but yet Goddes iudgement alone passeth the iudgement of all mankynde. If ye dispise my sentence as but mans iudgemente, truelye ye cannot contemne the iudgemente of God, though he himselfe alone geue iudgement. And yet ye do not dispise the iudgement of God, neither can ye relecte or refuse my iudgemente, whiche is consētyng to his in all thynges, except with a comon contempe ye do by bothe at once wrong: bothe hym that sendeth, and me that am sent from hym. I speake or do nothyng but that whiche he hath commaunded me.

Similarlye euen amongst men the recozde of many is more substantiall then of a fewe: & after your lawe there is no recozde, vlesse it be of two at lest, allowed and admitted before a iudge. But yet in dede it is more to be regarded if a man beare recozde of another, then if he beare to himselfe of himselfe. Notwith it cannot be amolded, but among men there be wrong iudgements, and vntrue recozdes: yea and although a thousand men should agree vpon one thyng being but men, either for because throughtlye errour they knewe not the truth, or els because they being corrupte in their affections, do not pronounce & geue sentence according to the true iudgement of reason, but after the leude affections of the heart: Notwithstanding where euen one alone sayeth any thyng of himselfe, in case he do not pronounce the thyng which he reporteth of himselfe, as of his owne head, but by Gods commaundement, his iudgemente and recozde must needs be true, because God can neither be deceived no; corrupt.

I beare no witness of my selfe, but by the auctorite of my father, who doeth also himselfe vouch witness of me, neither do I pronounce any other thing concerning any one person, then he hath testified who sent me into the world to be a witness of the truth, whiche onely he hath knowen. If ye do put aboap my recozde, ye must needs therein also relecte his. If ye infringe and repell my iudgement, ye must of force and necessitye contrarie him. For he thwaine, but we two haue all but one witness and iudgement. And there is one of these twaine, who if he were alone, yet were his iudgement not to be replied against. And if ye aske when did the father testifie of me, forsooth he bare recozde of me, in your lawe: whose voyce ye should knowe, if ye would in pure heartes vnderstand that which is written: he did also testifie of me at Iordane, his recozde of me is to be seen in the very actes and dedes whiche he doeth by me and in conclusion vnto

I iudge no man, and yet I iudge, my iudgemente is true.

time shall be, he shall glorifie me with more evident and cleere witnesses. After these thinges were spoke, the Jewes because they heard the father oft named, from whom he was sent, and whose authority he laied for his defence, marvelled if he would speake so highly of Ioseph the carpenter, whose sone he was then commonly thought to be. And in case he ment not of him, they be desirous to get out of hym who should be that other father, from whom he had come, & to whom he should go: where is (q they) this thy father, of whom thou speakest suche wonderfull thynges? But Iesus somewhat opening that as yet he was not known unto them, touchyng his diuine nature and Godhead, whē as they supposed him to be but a very man and naught els: and yet for al that they should haue beleued him as a man vniuersallye theyr iudgement had been corrupted with carnall affections, yea and his wordes did also imple that neither the father could truly be known, but by the sonne, nor the sone fully knowe, except the father were known: for the sonne is not known with bodily eyes but by fayth, nor the father can be shewed to mans senses, but maye be wrought into deuout myndes spiritually. Well, Iesus (I say) maketh answer on this wyse: Ye neither know me, nor yet my father: and so long as ye wyl not know me ye can not knowe my father. Give credence vnto me, & ye shall both know me, and my father. Ye saye that ye know me, because ye know my countrey, my dwelling place, my parentes, & brethren: whē as throughe these wordes, which they vnderstode not, our Iohē Iesus did supprouke the phariseis nyrores against him, teaching openly in the temple, yea and where moste peace of people was, in a place of the Temple, called the treasury (because that offerings & thynges geuen to the Temple were brought thither, and kept there, whiche thynges wholly were turned to the priestes and phariseis pleasures, & gaine extrenuely, though the sayd thynges were geuen, and as ye would saye were consecrate to God.) I thinke I say that Christ did thus as I haue said, yet no man layde handes on hym: not because they lacked any vngacious wyl, but because God did not suffer them to do it. For the tyme was not yet come, whē as Christ had appoynted himselfe to suffer, neither would he suffer vntill he had fully taught that doctrine whiche the father had committed to his ministracion, for the saluation of man.

¶ Then sayde Iesus agayne vnto them: I go my waye, and ye shall seeke me, and shall saye in your synnes. Whither I go, thither can ye not come. Then sayed the Jewes, wyl he not hit himselfe, because he sayeth, whither I go, thither can ye not come? And he sayed vnto them: Ye are from bawdry, I am from above. Ye are of this world, I am not of this world. I therfore saye vnto you, that ye shall see in your synnes. For if ye beleue not that I am he, ye shall see in your synnes.

The text

¶ Therefore whyles they were whist and kept silence, yet compassyng in minde, full vngacious and murderous thoughtes, Iesus went forth with his talke, pryncely pricking their consciences, that so at least way it might forthinke them, when as they knewe that nothyng was byd vnto him a thyng which was neuer before geuen to hym that was but a verye man, A mannes wickednesse. (sayeth he) can let the thyng that I do by my fathers commaundment. That thyng once finished, I go to hym that sent me, and then ye shall see me all in bayne, and in myne absence ye shall despayre me, whom being present, you enuy, and do displeasure vnto. Then ye shall knowe by the ende and conclusion of the matter, who I am. Ye shall see my presence, and not haue it. But you whiche do not persecute the preacher, and sette forth of eternall trouth,

The paraphrase of Erasmus vpon

Shall dye in your spone yf ye do persist and continue in your infidelitie. For he doeth perishe through his owne fault that obstinately putterth awaye health when it is freely offered vnto hym: and he prouoketh and seeketh his owne death, who so doeth despyse the fountayne of lyfe. I go not thither, wherreas your wickednes comprileth me, but I do willingly go thither where as ye cannot folo w me. By this parable our lord Iesus did meane manye thynges: firste of all, that of his owne good will he went to his death, furthermore y by his death and resurrection he shoulde be lysted vp to heauen, whither as no ma by any worldly wysedō could be brought. When with this saying the Iewes wer made afraid, and vnderstode not what he ment, they durste not for al that aske the meanyng: but whispered and talked therof secretly among theselues saying: What is the matter that this man doeth sundrye tymes threaten vs with his goyng awaye thither, whither we cannot folo w hym: will he boldly kyll hymself, and so withdraue him from vs: Iesus, whiche knew the very thoughtes of them all, dyd so temper and moderate his answer vnto this very grosse muttering and insull murmuring, that the thyng whiche he spake shoulde not be vnderstande, but after his death, resurrection, and ascension. For they supposyng that Iesus was nothing els but a man, could conceiue none other thyng, but that he shoulde go to his death, and so be deliuered from the greife of his persecutours, when as his meanyng was that himselfe (as touchyng his godheade) came from heauen, and that he shoulde anon after overcome death: and retorne agayne thither from whence he came. Ye (sayeth he) beyng of this world are worldlye wise, and speake after the carnall iudgement of the world. I am not of this world, and do speake byer thynges then you can vnderstande, neither shall ye ever vnderstande them excepte ye leaue your infidelitie, and shrow your selues ready to be taught, and therfore I tolde you erwhile and nowe tell you once agayne, that vnlasse ye put awaye your malice, ye shall dye in your sinnes. The onely waye to escape the darkenes of synnes is to receyue the lycht. The onely waye to lyfe is to knowe him which onely deliuereth from death by the saythe of the gospel. And in case ye do obstinately refuse to beleue that I am he, by whome the father willet that all men shoulde obtayne lyfe and saluation, ye shall thowow your owne faulte dye in your synnes.

yf ye beleue
not that I
am he, ye
shall dye in
your sinnes

The text.

Then sayed they vnto hym: Who art thou? And Iesus sayth vnto them: euen the very same thyng that I speake vnto you. I haue many thynges to say and to iudge of you: yea and he that sent me is true, and I speake in the world the same thynges, whiche I haue heard of hym. Howbeit they vnderstode not that he spake of his father. Then sayed Iesus vnto them: When ye haue lift vp on yre the sonne of man, then shall ye knowe that I am he, and that I doe nothing of my selfe, but as my father hath taught me, euen so I speake those thynges, as he that set me, is with me. The father hath not left me alone. for I do alwayes those thynges that please hym.

Neither yet did this saying of the lord Iesus, settell downe into the myndes of the Phariseis, so very muche had the inordinate loue of this world blinded theyr myndes, and therfore as though they had neither seen nor heard any thyng whereby they might knowe who he was, they now maliciously saye vnto Iesus, who art thou: but Iesus knowing befoze hand that they would picke some quarell against whatsoeuer answere he shoulde make, which asked him y question of a frowarde mynde, therewith also iudgeyng them to be moze fitte to heare what themselves were, then what he was, maketh them answere on this

this wise, saying: Ye desyre to knowe who I am, wel then, do beleue, but surely ye shall not beleue excepte ye put awaye grosse and wooldely affections, for els if I do tell you who I am, I shall tell it to your harime. For ye wyll not onely be neuer a deale better therby, but forasmuche, as ye be many wayes ennyll, ye shall so muche the more be made worse. And this that I now speake vnto you, shall make your damnacion the greater. I thurst and court the saluacion of men and not theyr utter destruction. Or els I coulde speake many thynges of you, and for many causes condemne you. But it is not so thought good to my father, who sent me into the worlde, not to cause the ruyll to bee worse, but to thintent that those whiche be euill should forthynke and amende themselves and be saued. The father that sent me is he that sayth truely, yf ye beleue hym ye shall be saued. And ye shall beleue hym, yf ye will beleue me: of truely ye shall without daunger safely beleue me that speake nothyng vnto you, but what as I haue heard of my father with whō I was before I came into the worlde. He hath commaunded me to speake true thynges, & the truely of suche thynges as do further me to saluacion, and not to damnacion. And yf any man do perithe he shall perithe thozow his owne fautes, who doeth ennyll his owne health that is offered him.

But the byndnes of the Iewes was so grosse, that althoughe he had so ofte made mencion of his father from whom he was sent, and to whom he shoulde go, of whom he shoulde haue receyue and dyd heare the thynges whiche he dyd speake, as yet for all that he vnderstoode not that he spake of the father of heauen, because they coulde beleue nothyng in hym aboute a manne. For these saynges wer then as sedes closed vp in the memozy of the hearers, to thintente that they shoulde then byng furth frute, when as all thynges shoulde be fully accomplished, whiche the Prophetes had wrytten of Iesu. It was expediente that as yet he shoulde be thought a very man, vntill he had fully finished for þe saluacion of the worlde, that hys sacrifice whiche was to bee offered vpon the alter of the crosse. For it so pleased the father, that by deeth God shoulde bee glorified. Our lord Iesus in the meane tyme meaning this, goeth furth in his communicacion, insinuatyng coniectly that he shoulde afterwarde willingly be crucified by them, & sayeth thus: When ye shall lyst vp on hys the sonne of man, euen breyth ye shall vnderstande who I am: & after that ye shall thinke me utterly made awaye, then in conclusion ye shall well knowe my power. For ye shall right well perceyue that the thyng is wrought not as men do thynges, but by my fathers power: after whose pleasure and iudgemente I do what thyng soeuer I do practise here in earth, to the saluacion of man. Neyther do I speake any thyng but accordyng to his mynde. And albe it I am sente into the worlde from hym, yet am not I forsaken of hym, he hath not lefte me, but he is alway present with me, and doeth assiste me, and by me he both woortheth and speareth vnto you, for betwene vs two is a moste hys consente: he is glorified by me, and I agayne by hym: but he is the auctoz and I the messenger. And I do the office of an embassadour so saythfully, that I alway do those thynges whiche he hath commaunded and determined. Moses and Dauid, whom ye haue in great reverence, spake and dyd many thynges accordyng to Gods will, but yet the same dyd many tymes offend hym with theyr doynge. I neuer dissent from that whiche is my fathers pleasure.

These saynges
shoulde not þe
be spake of
his father.

The paraphrase of Erasmus byon

The recte.

As he spake these wordes, many beleued on hym. Then sayed Iesus to those Iewes whiche beleued on him: If ye continue in my worde, then are ye my very disciples. and ye shall knowe the truth, and the truth shall make you free. They answered hym: We be Abrahams seed, and were neuer bounde to any man, sayed thou than, ye shall be made free? Iesus answered them: Merely verely I saye vnto you, that whosoever committeth sinne, is the seruant of sinne. And the seruant abideth not in the house for euer, but the sonne abideth euer. If the sonne therfore shall make you free, then are ye free in dede. I knowe that ye are Abrahams seed, but ye seeke meane to kill me, because my worde hath no place in you. I speake that whiche I haue seen with my father, and ye do that whiche ye haue seen with your father.

If ye still
were in my
worde, ye

But the
reason shall
make you
free.

When as at that season none did fully vnderstande these sayinges, yet there was many among the people whiche thought them not vngodly. And diuerse conceyving good hope of the thynges whiche Iesus promysed them, beleued hym, but yet not perfectly, for they were yet still ignorant, but as they were then able to vnderstande the doctrine of the gospel. There was in dede a certayne waye prepared to sayth already: although they were not yet so far forwarde as they should be brought afterwarde. The Lorde Iesus therfore boeth exhorte them to perseuer in the thyng wherein they were metely wel entred, vntill they might attayne the perfect knowledge of him. For faith of good men boeth enen beleue those thynges which it vnderstandeth not. The malice of the Phariseis waxed alwaie worse and worse. He sayeth vnto them: take you no example at these whiche do wilfully perishe, it is a good begynnyng for you. Some deale to beleue my sayinges, from whiche if other mens in delitie do not withdraue you, and if ye will firmly abide in that ye are entred vnto, I which do professe heavenly trueth and no Pharisaicall doctrine, will take you for my very owne proper disciples. And you whiche hitherto haue embraced the shadowes of Moyses lawe for truthe, shall in proceste of tyme knowe all trueth. And the knowne trueth shall make you free.

But the Jewes not perceyving that Christe mente of that libertie whiche the gospel teacheth, which libertie doth not chaunge any worldly aduancement, as to deliuer the bodye from the intereste that the masse hath ouer it, but setteth the mynde at libertie from sinne, from leude and worldlye despyres, from the tyrannye of the deuill, from feare of death, from bondage of Pharisaicall ordinaunces, from the yoke of carnall obsecuyng of the lawe. The Jewes, I saye, not vnderstandyng this, maketh aunswere disdainefully: for they were proude of the nobilitie of theyr carnal auncetors. We, say they, by successid come of Abraham the Patriarche, and are naturally free men bozne, and not onely free but noble gentle men also, neither did we euer seeue any man as bodie men. What libertie therfore doest thou promyse vs as though we were bonde seruantes, needful of manumission? This aunswere declared the Jewes to be grosse whiche put their assiaunce and glory in carnall thynges, neglectyng spirituall thynges whiche commend vs to God.

They tooke purenes to consiste in waschyng of the bodye, of cuppes, and of vessels, though they had theyr soule polluted with unskill vices. They despised other in comparison of the myselues, because they were bodely circumcised, whē as they had an vncircumcised mynde. They thought the myselues holy because they caried about with them the lawe wyrtten in bryde scrolles rounde about theyr heade, when as they be holpe to God, whiche haue the lawe wyrtten in theyr myndes, and expresse the same not in scrolles but in theyr dedes. So now they were proude in herte because after the fashon they came of Abraham,

as

as though it were a great matter to be bozne of holynes, when before God they be noble and famous, which, of whosoever they be bozne, do expresse the conditions of holy men in their manners. Therefore when Jesus had reproved them for two causes, both because they were ignorant in the truth, and also because they seemed as bondemen: they dissembled the spirit and stomaked the lesse weyghty matter: for ignorance of the truth is a fault of the mynde, to bee a seruante is no ruyll thyng of the mynde, but a tache of worldly fortune. Nowe therfore our Lorde Jesus teacheth plainely what seruitude he ment: You sayest he, disdayne that I promise liberty because in your owne conceyte ye be free, that is to saye, the naturall free children of Abraham: but there is an other kynd of seruitude muche more vile and miserable, from whiche no nobilities of aunceters be it neuer so greate can clayme freedom and make a man free. Ye haue not a man to your lord from whose bondage ye are to bee made free, but hereof I do well assure you, whosoever sinneth, maketh himself seruant to synne, and loseth his freedom: he is verily a naturall bozne frend that is subiect to no dishonestie, nor guiltie of sinnefull villanye. This is the freedom, wherof ye maye worthily reioyce before God. But whosoever is adicted to sinne hath the deuill his lord, and is moued and dyaborn at his pleasure and arbitrement: although he maye clayme hym and can byng his pretigur to moste holy aunceters.

For an other mans holynes taketh not awaye the bondage of them that succede in bloude, but every man is taken and esteemed after his owne dedes: a seruant can not make his felowe seruant that is also sinfull as he is, partaker of his freedom: but he only maketh me free and setteth at libertie which onely is voyde of all sinne. For albeit a seruante do for a tyme certain thinges in the house, yet because he is a seruant and no heire, he hath no perpetuall or entered there for euer, but is put out of the house when it pleaseth the maister: but because the sonne is heire and Lord of the house, he hath continuall right in the house, nor he hymselfe onely is free in dede without all seruitude, but he may also make other folke free. If ye therefore desyre this freedom, there is no cause why ye should loke to haue it of Moses, or from the Patriarkes, or your prestes, whose ministracion was for a while, neyther was any of these verely voide of all sinne: nor had authoritie to abolishe or put awaye sinnes, ne yet did any of them knowe the truth exactly and at full. But if one cleane fast to the sonne (to whom is given the whole & perpetuall power of the house) the same, of whatsoever stocke he be bozne, maye wel hope to haue true freedom.

whosoever
comitteth
sinne. &c.

But if the
sonne make
you free, ye

Therefore Abraham dyd not begette vs free, Moses did it not, the prestes did not with their sacrifice make vs free. If the sonne shal make you free from error and sinne, ye shal be truly and fully free.

You stande muche in your owne conceyte because ye be the sonnes of Abraham. I knowe that ye be bozne of Abraham as touchyng the flesh, but this honour is but smal, vniual, and comon to al Jewes. If ye wyl algiates be thought to be Abrahams posteritie, and children of a moste holy father, nothynge degenerate, in your dedes declare you to be his sonnes, for it is the propriety of a very true naturall childe, to resemble and expresse the fashion & manners of his parentes. Abraham did so muche beleue God that where as there was promised hym of God a populouse succession, and great in nuber to come of his sonne Isaac, he doubted not at one commandement of God to sea his sonne Isaac.

But

The paraphrase of Erasmus vpon

I speake þ
that he a
haue 162, 35

But ye see now how farre ye be of, from the maners of your father, whiche do your endeuour to kill euen me, for no cause els, but that you bring blinded with desyes of eue fleshe and the world, do not vnderstande my communicacion and wordes whiche be spirituall. Abraham not doubtyng of the promyses, did in a thing against nature, beleue the sungell by whom god spake vnto hym. To me whom ye see, and by whō god speaketh to you, promysyng greater thynges then in tymes past he did to Abraham, ye do not onelye not geue credēce, but also maliciously seeke and deuise my death. Do not therefore arrogantly chalenge Abraham to be your father. Every one is before God þ sonne of hym whose actes and condicions he followeth. For as the children seeke theyr parentes do at home, so will they do, and growe to be of lyke affection & maners. I proue both by wordes and dedes that I am his sonne from whom I was sente: for I speake that which I haue sene and heard of my father. You lykewys do the thynges whiche you haue sene your father do.

The text.

¶ They answered and sayde vnto hym: Abraham is our father. Iesus sayeth vnto the: If ye were Abrahames children ye would do the deede of Abraham, but now ye go about to kill me, a man that hath tolde you the truth, whiche I haue heard of God: this did not Abraham. Ye do the deede of your father. Then sayed they vnto hym, we were not borne of fornicacion, we haue one father, euen god. Iesus said vnto them: If God were your father, scruple ye would loue me, for I proceede forth and came from God, neyther came I of my selfe, but he sent me. Why do ye not knowe my seache? Euen because ye cannot abide the hearing of my word. Ye are of your father the deuil, and the lures of your father wyl ye sene. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lye, he speaketh of his owne, for he is a liar, and the father of the lye: saying, and because I tell you the truth, therefore ye beleue me not.

ye were
Abrahams
childen. 3.

Forsomuche as the Jewes took this saying of our Lord Iesus in euill parte, they found their aunswere in suche sorte, that they go aboute therein to picke out of Iesus wordes some thyng spokē to Abrahames rebuke: which thing ift had been so in dede, they would haue prouoked the people to haue stoned Christe, for wher as he had openly testified that their dedes were euill, and added further that they did those thynges which they had sene theyr father do (neyther did they knoweledge any other father then Abraham) they took it as if by this saying of Iesus, Abraham the Patriarche had been reponed, who had hymselfe beene suche one as were the children that came of him. But Iesus spake nothyng soe at all against Abraham, but reasoned contrary to their saying, prouing that therefore they were not the children of Abraham, because they were mooste farre from his wayes, & mooste unlike him. If ye wyl, sayeth he, be taken for the true children of Abraham do as your father did: beleue Goddes worde. For he of truth throug notable assistance in God, deserued the commendaciō of righteousness, and was called righteous. Now although ye haue neuer doen boasting Abraham to be your father, neuertheles your Audie and bilfe is to kill me, a mā that albeit I were none other but deuyll, yet were I innocent and one that haue no man, and you therefore would slea me, because I tell you the truth, whiche I do not sayne of myne owne heade, but that truth whiche I haue hearde of God: insomuche that whosoeuer dissenteth me, the same must nedes dissent God. But Abraham will not acknowledge you for his sonnes whiche go about a wicked matter, and muche disagreeable to his maners. And if it be so that every one is that mans sonne,

whose

whose dedes he foloweth, and that your dedes withall are facke unlike to Abraham, you muste nedes haue some other father whosoever he be, whose naturall disposition you do resemble, and shewe your selfe lyke in condicions. The Jewes beyng of truely moze prouoked by these saynges, now (as it were) geassing to what ende the procelle of Iesus wordes tended, and whom he noted to be theyr father, answered: whom els apostatest thou for our father, that takest alwaye our father Abraham.

We be not base gotten, we maye reioyce in that which is common to all the Jewes, who are not onely the succession of Abraham, but also the sonnes of God, whiche calleth Iſrael his first begotten childe. And we are Iſraelites. And if thou take away our father Abraham from vs, if thou geue vs another father then God, the common father of all our nation, thou art not only inuolued in shame and dispiteful to vs, but to the whole nation of the Jewes. Wher-as this was a wicked and shameles aunswere (for what could be moze shamefull the to boaste themselves to be the chyldren of God, who knewe themselves giltye in suche great faulces, who also laied in waye to bring the sonne God to deatch) Iesus replied sharply to this answer and said: If God were your father, that is to witte, if ye were very true and naturall Iſraelites, ye woulde I assure you me, as a brother & be gotten of the common father of all, and as one that doeth expressely folowe his fathers behaueour and maners, euē as it becometh a true naturall childe. For I neyther shewe foothy any other thyng then God the father, nor I do none other mens busines then my fathers, from whom I proceeded and came into this world. For I neither speake nor do any thyng of my selfe. I do not apoynt my self to this embassage but he sente me, whom ye claime to be common father to you all.

And yf ye saye truely, why do ye not acknowledge his speache, that is the same fathers sonne, and his very true sonne, who was also with his father before he came into the world, neither speaketh he any thyng but at his fathers appoyntment? Why can ye so very euill beate my wordes whē as by me, god speaketh vnto you? If ye beleue God to be true, beneficiall, & an health geuer, frendly to the that be godly, and enemy to the wicked, when as ye see nothing in my saynges or doinges vnlke vnto these thynges, why do you not acknowledge the manners and very nature of your father? But if ye couet to heare your fathers name, whom in witte and dedes ye do resemble: ye be neyther begotten of Abraham, nor of God, but euen of the deuill: ye be his very naturall chyldren, whose witte and disposition ye breathe out and shewe likelyhood of, and whose will ye obey. For ye haue both hated the truely, and go aboute to kyll an innocent. This is an example of the deuill your father. For because he hath been the chiefe auctor of bothe lyes and murder, who by his lying entised vnto deatch the first parentes of mankynde, beyng with noue other thyng prouoked then throughty enuie of other folkes felicitye. And the same sinfull disease both yllke you forwarde to slea one that is innocent, and a beneficiall person. The deuill envied man, that was of a blessed creation, ye enuie man to be restored vnto the felicitye from whence he fell. He fell from the truely by his pryde. And his fall was such that there is no hope of his amendement, but persistyng in euill, he heapeth sinne vpon sinne, stryking against Gods beaue by you at this present, and doynge the same thyng that in the beginning of the world he first practised, when he obeyed the first auctors of mankynde vnto deatch,

The paraphrase of Erasmus vpon

death. Whoso therfore hateth trueth and loueth lyes, he declareth sufficiently who is his father. Whosoener prouonnceth a lye, he speaketh of hym that is the fountaine of all lyes. Whatsoener that auctoꝝ speaketh is a lye, and he speaketh of hymself, foꝛ he is not onely a liar, but the father and pꝛince of lyes. As of the contrary syde, God is the fountayne of all trueth, and whosoener speaketh the trueth to Gods gloꝝy, he speaketh not of hymselfe but of God.

But if you be begotten rather of God the auctoꝝ of trueth, then of the deuill the father of lyes, wherfore then (consideryng that I dooe speake vnto you heauenly trueth,) doe not you beeryng the chyldren of Abraham beleue God? why do not ye the chyldren of God acknowledge and loue Goddes trueth?

The text. **¶** Whiche of you rebuketh me of synne? If I saye the trueth, why do not ye beleue me: he that is of God heareth goddes woordes. Ye therefore heare them not, because ye are not of God. Then answered the Jewes, and sayed vnto hym: Shape we not well that thou art a Samaritane, and hast the deuill? Iesus answered I haue not the deuill, but I honour my father, and ye haue dishonored me: I see not mine owne prayse, there is one that seeketh and iudgeth.

If ye fynde any lye in my wordes oꝝ any faulte in my procedyng, geue not crevite to my wordes. But which of ye all can burden me with any one faulte? What maner of men ye be, ye your selues are pꝛide: but if whatsoener be right and true, thesame is of God, and neither can ye proue in me any thyng that vartieth from right and trueth, why then in not beleuyng me do ye distruste god, specially consideryng that ye boaste your selues to be the chyldren of God? But and if ye did extolle and aduancee your selues truely, ye would acknowledge the woorde of God, but in case ye do it vntruely, ye declare your selues to haue a lying father.

He that is of god, heareth Gods wordes, Whosoener is begotten of god, thesame doeth (lyke a true naturall chyld) geue eare to his fathers woordes. And that thing well proueth you not to be begotten of God the father, because ye cannot abyde to heare the trueth that cummeth from him. The Jewes beeryng made throughe these woordes moꝝe wood, fall to geupng curled woordes in theyꝝ aunswere, wherunto the malice of men beeryng with reason concluded is woont to haue refuge, and saith: Do not we saye right of thee that where thou wilt be taken foꝛ a Jewe, and boastest god to be thy father, thou art a Samaritane, and hast the deuill: which selfe thyng, thou doest now declare in dede, and approuest our iudgemente of thee. But what aunswere made moste gentle Iesus vnto this peuishe man reproche? As touchyng the reproche in namyng hym a Samaritane althoughe it wer commonly taken foꝛ a great rebuke and slander, yet because it was naught els but a humishe checke spoken in a surpe, he made no aunswere at all therunto, as though they had but called hym a mushrome, oꝝ an opynion, but yet to the bearyng hym on hande that he had the deuill, he aunswereth, but in suche sorte that he gaue them no euill language againe, whiche he mighte woꝝthely haue doen, and countermaunded backe againe theyꝝ lewde saying to themselves, but auoydeth it courteously from hymselfe: teachyng vs by the waye that as ofte as we haue to do concernyng goddes gloꝝy, as ofte as the trueth of the ghospel is to be defended agaynst the wicked, we shoulde be careful, quicke and sharpe: And as often as we oure selues be rebuked, that we shoulde

Should shew out selves ientle and meke. In such wise that we doe not make answer to all thinges, but repell and auoide those thinges onely from vs, which we cannot conceale without hinderaunce of the gospell.

To haue the people vnderstande that Christ did euery thing in all his proceedings, not by the deuils assistance, but god the father beeyng aucthour, made much to the furtheraunce of the gospell. I haue saied Christ, no familiaritie with any deuill, nor I doe not therfore boaste my selfe of God being my father, to thintent that I woulde with a lye obtayne mine owne prayse, but that through me my father myghte be glorified amongst men. And albeit ye doe glory that ye haue the same god to your father, yet doe ye me despise, who seke nothing els but his glory, of whom ye would be thought true worshippers.

I do not curiously seke myne owne praise at mennes handes, neyther doth your contumelious woordes hurt me, but rather worketh your destruction. If I seke not myne owne praise, ye. For there is one, who as he is couetous to be glorified amongst men by me, so he wissheth that I againe shoulde haue glory by him: not that either he or I haue neede of this glory, but that so to haue it is expedient for you so; the exchange of death, and that ye may attayne saluation. Of trueness, lyke as I doe not much couet myne owne glory (howbeit in dede my glory is the glory of my father) so am I no reuenger of myne owne rebuke or injury. But yet for all that thinke not that ye shall be without punishmente for that ye haue slandered me. For there is he that both sekerh my prayse and glory, and wil reuenge my injury and contempte, except ye amende.

¶ I sterlylly beere I say vnto you, if a man hope in my sayings, he shall neuer see death: When I said the Jewes vnto him: Howe knowe we that thou hast the deuill. Abraham is dead and the prophetes, and thou sayest: If a man hope in my sayings he shall neuer taste of death. Are thou greater than our father Abraham which is dead; and the prophetes are dead, who makest thou thy selfe?

To glory in names as ye doe profiteth nothing, for in that sorte neyther Abraham, the originall beginning of your stocke, nor Moses, nor the Prophetes nor the Pharisees, ne God the father shal do you any good. Be ye well assured hereof, if any man obey my woordes (as I haue said oft) he shal neuer see death, onely belefe is the way & entrie to immortallitie. Although the Jewes ought with this so cauline & gentle an answer to haue ben appeased, & with this so great a rewarde to haue ben assured vnto faith, yet according to their rudenesse, doe they interpretate that thing whiche was spiritually spoken of life of the soule, to be spoken of bodyly life, and that whiche was tolde them for their instruction, they sediciously misse and frowardly turne into the reproche of the Patriarkes, studying euery way to procure some hatred against our Lord Iesus, among the multitude. They answer verely in this manner. We haue also of that thy saying more certain knowledge that thou art possessed with a deuill, wood & franticke, which promisseth this thing to them that kepe thy woorde, whiche manner of thing our Patriarkes ment of mooste high prayse neuer had, vnto whome God himselfe spake. God spake vnto Abraham, as he did also to other Prophetes. They wer obedient to Goddes woorde, and neuerthelesse they be al dead, and thou promisseth perpetuall life to them that obserue those thinges whiche thou teachest. With what countenaunce or how darest thou be bolde to promise

The paraphrase of Erasmus vpon

other that thyng whiche thou haste not thy selfe: Doeſte thou prompſe immortallitie to other, beeyng mortall thy ſelfe: Arte thou greater then our father Abraham whiche is deade: Yea and moreover the Prophetes alſo be all dead. They durſt promiſe no ſuche thing to any man. How highly doeſte thou preſume of thy ſelfe: Whome makeſt thou thy ſelfe: Thou preſerreſte thy ſelfe before the Prophetes, and Abraham, and in promiſing that thyng whiche is Goddes, thou makeſt thy ſelfe God.

The ſermon. ¶ Jeſus answered: If I honour my ſelfe, my honour is nothing. It is my father that honoureth me, which ye ſay is your God, and yet ye haue not knowen him, but I knowe hym. And if I ſay I knowe him not I ſhall bee a lyar like vnto you, but I knowe him, and keepe his ſaying. Your father Abraham was gladd to ſee my day, and he ſaw me and reioyced. & then ſaid the Jewes vnto him: Thou arte not yett little yere olde, and haſt thou ſeene Abraham? Jeſus ſaid vnto them: Verily, verily, I ſay vnto you, ere Abraham was bozne, I am. Then toke they vy ſtones to caſte at him. But Jeſus hid himſelfe and went out of the temple.

The Lorde Jeſus did ſo moderate his aunſwere vnto theſe ſonde proud reprobates, wherewith the Jewes taunted hym, that becauſe they were not yet able to receyue ſo greate a myſtery, he did of trueth ſomewhat by inſinuation open that he was greater then the Prophetes, and Abraham hymſelfe too: and that he was one that myghte perſourme by Goddes power that thing whiche he dyd promiſe, yet he woulde not appeare arrogant amonges the ignoraunte. But he tempered hys ſayinges leſte he ſhoulde kyndle moze wyathe in theym that were moued already, and ſayeth: I attribute nothing vntruely to my ſelfe. For if I ſhoulde after the manner of men ſeek for prayſe at mannes hande, then wete my prayſe falſe and vayne. And in caſe I were curioſe to ſeek for prayſe and glory, it wete not needfull to hunt for it amongeſt men. For it is my father, from whom all true glory cummeth, that gloryfeth me. He that is honoured of hym, the rebuke full woordes of menne dooe not diſhonour the ſame. And if ye will aligates knowe hym that is my father, it is very he whome ye boaſte to be both your God and father. Whole chyldren if ye wete in dede, forſoche ye woulde recognyſe his embassaunt, and if ye wete true worſhippers of him, ye woulde ſauour his glory, and not byng hym in contempte whome he ſente into the worlde for your ſaluacion. But as ye worſhippe hym with falſe religion, ſo ye vntruely clayme vnto you the knowledge of hym. He is ſpiritual and you ſauoure and knowe nothing els but carnall thynges. I who am hys very ſonne in dede, dooe verily knowe hym, whiche thyng I dooe not of arrogancy vntruely chalenge, but I ſay that which is true: and if I ſhoulde ſay I knowe hym not, I ſhoulde bee a lyar, and lyke vnto you that profeſſe the knoweledge of God whome ye knowe not. I am ſent from him and was with him before I came into the worlde. Therefore I knowe him, and what thyng ſoeuer he hath commaunded me, I dooe it. But whoſoeuer contemneth my woorde contemneth God, in whole name I receyue the commiſſion of hys embassage, and that faithfully. And whoſoeuer deſpyſeth Gods woorde, he neyther knoweth God nor taketh hym as God. Furthermore whereas ye neuer ceaſe bragging of your father Abraham to whome ye be moſt farre vnlike, and that ye procure hatred vnto me, for that I take my ſelfe to be Abrahams better, verily I do neyther baſely boaſte mine owne

It is my
father
which ho-
noureth
me, &c.

greatnes

greatnes, nor diminish his dignitie. This I will now say vnto you, that Abraham whome you doe rather wonder at then follow, how great a man soeuer he was, yet he was glad and thought he shoulde be happy if it mighte be his lucke to see my day. And he saw that thyng which he desired, and that great man greatly toyed to haue my day chaunce to him, and yet you contemne me. Iesus did heren and by this straunge saying, signify that when Abraham made himselfe ready to offre in sacrifice his sonne Isaac, he sawe by the spirit of prophetic that our Lorde Iesus shoulde be geuen of his father vnto the death of the crosse, for the saluacion of the worlde: & yet shoulde not through that death vtterely perishe, but within the daies after reuiue again to an immortal life. The Iewes not yet vnderstanding this mystery, do now again according to their carnal iudgement fall in hand with checking: supposing Iesus to be no nother thing then man, nor that he had any beeing before he was borne of Marie. Thou arte not yet (say they) fiftie yeres olde, and hast thou seen Abraham that died so many hundred yeres agoe?

Finally the Lorde Iesus as a man prouoked with their opprobrious wordes, some deale openeth, and as it were vttereth a littell sparke of hys goodhedde through which he knoweth no time nor number of yeres, but was alway al one before all counte of time, like as God the father being without the limites of time alway is that he is. For thus he speaketh vnto Moses. I am that I am: signifying an eternallie, and a nature that cannot change. And in like maner the sonne vsing the wordes of his father, sayeth: This I doe assuredly confirme vnto you though as yet ye will not beleue it, for euer Abraham was borne, I am. At these wordes as plain blasphemous, because he being a mortal man seemed to take vpon him the eternallie, a thing for God only conuenient, they could not withhold their handes, but toke vp stones, and went in hande to ouerthrow & presse him with stones. But Iesus professing himselfe to be God, to declare himselfe to be a very man also, gaue place to their fury, not because he feared theyr forcible violence which he had power to keepe of, but to teach vs by the way that when time requireth that the trueth of the gospel shoulde be preached boldly: and again, that when we had once executed our duetie, the fury of euil men shoulde not causelesse and in vaine be prouoked and exasperate: for our Lorde Iesus knew that it coulde not haue ben beate into the heades, I will not say of the grosse and ignorant multitude, but not of his disciples: and they to be brought to beleue therof. In case he had openly preached himselfe to be both god and man, & the same to be all at once both mortal as touching his manhed, and also immortal as touching his deitie: and as pertainyng to the flesh to be a man borne of a virgin in time, as touching diuine power to haue ben alway before all time God of God. Surely this so secret a mystery was rather to bee at time conuenient perswaded to the worlde by myracle, death, resurrection, ascending to heauen, and by the inspiration of the holy goste, then before due time to bee broughte in, and vttered in open playne wordes to them that woulde not beleue it. Therefore Iesus withdrew himselfe from them geuing place to their fury, and went secretly forth of the temple: by that acte declaring beforehande that afterwards the lighte of the gospell being repelled of the wicked and voluntarily blynde Iewes, shoulde be put ouer to the Gentiles and their house left to them desolate which onely thought themselves the true seruantes of God,

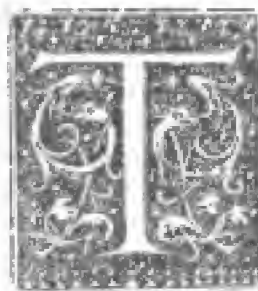
That toke
they vp stones
to take
at him.

The paraphrase of Erasmus vpon
and obseruers of true religion. And so Iesus whiche is the authoꝝ of true
godlynes, went to an other place.

The.ii. Chapter.

The text.

And as Iesus passed by, he sawe a manne, whiche was blinde from his birth, and his
disciples asked him, saying: Maister who did sinne, this man, or his father and mother,
that he was borne blinde? Iesus answered: neither hath this man sinned, noꝝ yet his
father and mother, but that the wilkes of God shoulde be filled.



Therefore but I orde Iesus did now foꝝ a while geue place
to the fury of them, whome as yet he sawe incurable, and
falleth in hande with myracles to declare his godly po-
wer, whiche he coulde not all this while dyue into theyꝝ
headdes by any perswasyon of woordes. And so there fel
foorthwith a matter in his way not vnlike those thinges
whiche wer doen in the temple. Foꝝ of trueth muche a do
was there with the blinde. But suche as wer blinde in
soule, not in body, whiche is the most unhappy kynde of

byndnesse: And so muche also the worse, as that although they were moꝝe
then blinde, yet they thoughte themselves quicke sighted, so that they were
not onely miserable, but also vnwoꝝthy to be cured. Foꝝ so muche a misse was
not that blinde man whom Iesus sawe as he passed by, whiche man lacked
only bodily sight, and was borne blinde, so that it was a maladie aboue the
physicians cure, but yet coulde Christe heale it. This man had an inwarde
sight, and saw with eyes of the soule: when Iesus therfoꝝe saw the man, and
had compassion on him much pityng his misery, the disciples which called
to their remembraunce that Christ had saied to the man that was healed of
his palsey: So, and hereafter sinne no moꝝe, lest some worse thing come v-
pon the, supposing that euery blemishe of the body had come of some faute
of the soule, asked Christe of the blinde manne, and sayed: though whose
sinne chaunced it that this man shoulde be borne blinde: foꝝ where as none
could sinne oꝝ he wer borne, whosoener is borne with any sickenes oꝝ impe-
diment of body, is to be thought punished foꝝ some other mans faulte, which
thing shoulde yet seme against equitie, the disciples therfoꝝe saied: Maister
whence came so great euil to this felowe, that he shoulde bee borne blinde?
Whether came it of his owne oꝝ of the sinne of his parentes? Iesus an-
swered: Neyther did this manne through his own sinne deserue to be borne
blinde, who coulde not sinne when as yet he was not: noꝝ his parentes. Foꝝ
as the lawe teacheth, God punisheth not the chyldren foꝝ the faultes of
theyꝝ parentes, excepte the chyldren followe the sinnes of theyꝝ parentes.
But byndenes chaunced to this manne vpon a casualty (and not through
any mannes sinne) as in the course of mannes lyfe, many thinges chaunce
to many folke. This mans misery and lacke of sight was not prohibut, but
suffered to chaunce vnto hym, because that by him the mighty power and
goodnes of God, whome the blinde Iewes so obstinately expeth out vpon,
shoulde be declared to menne. The moꝝe incurable the disease is, the moꝝe fa-
mous and commendable shall bee the healing of the saue.

*He sawe a
man which
was blinde.*

¶ I must wooke the wooke of him that sent me, while it is day. The night cometh & he is: so when no man can wooke. As long as I am in the worlde I am the light of the worlde. As soon as he had thus spoken, he sparte on the grounde, and made clay of the spertell and rubbed the clay on the eyes of the blinde and sayd vnto hym: Go wash them the pool of Siloe, which (by interpretation) is siluer: so as sent. He went his way to the pool and washed, and came againe saying.

For this cause was I sent into the worlde euen to procure the glory of God with such deedes, as shoulde cause the vnfaythfull to beleue my wordes to be true, and to thintent also that those which will beleue, should be cured of their blindnes. I must doe this commaundement diligently while it is day: for if menne haue any wooke in hande, they be wooit to dooe it in the day. The night (perdy) is vnhanfome to wooke in. Therfore in the meane time, while preser day geueth vs leaue to wooke, we may not cease: for the night shall come when as men (all in vaine) woulde wooke and cannot. As long as I am in the worlde, I am the lighte of the worlde. If men make speede to finish the woike, which they goe about for some comoditie of this lyfe before night, how much moze behoueth it euery man to labour, that while they haue me with them, they maye goe thorow with the busines of the eternall saluation. In fauour wherof, whatsoeuer (in the meane season) I do in this worlde, I do it for that thyng sake, and to further saluation. For what other thing do I, then that al folke shoulde, through iyes of faith, see & acknowlege God & his sonne, whom he sent into the worlde: I shall within a while depart hence, than shal those that haue now had no will to worke, desire lighte in vaine. The Lorde Iesus did with this saying couertly notife vnto the that wer present, that (all infidelitie set aparte) they shoulde quickly go about to beleue the sonne of God, whom they coulde not long after see bodily. Aforeouer, he did insinuate therewithal that those whiche otherwise coulde not be brought to beleue than by hearing him speake, and seeyng him wooke miracles, shoulde to none effect desire to haue him made away, whome they dispised being present. And at whose light, being object to all mennes syghte, they shut their iyes. Furthermore he signified likewise: that all suche as of obstinate minde did persist in wilful blindnesse of minde, shoulde, when tyme wete, as men vntreuerable & without hope to bee amended, be left to their owne folly vnto eternall destruction, euen when aduersaunt misery is imminuent and ready to inuade them, which calamitie will rather cause them perishe than heale them. And ouer all thys he did enigne them in tyme to come, a terrible iudgemente, at what seasonne the wicked shall couet to labour aboute businesse of their saluation: And it shall not bee lesfull, for that the night will not suffice it, for as muche as they neglected the day in which they might haue wrought, yet for all this, euery one while he is in state of this bodily life, and also after Chyistes ascencion into heauen, hath this dayes light of the Apostles, and of holy scripture, whiche geueth habilitie to doe the thing that apperteineth to our saluation: But after the body be once dead, than is his daye away from hym, no; it cannot wooke any thyng more: but the reward of his foredoon debes is to be hoped vpon & looked for. These diffuse sayinges our lord Iesus than had, to quicken & pricke forward with feare of the thing to come, men that were slow to beleue. But now, while the disciples looked for a miracle, Iesus sparte on the grounde.

I am the
light of the
worlde.

The paraphrase of Erasmus upon

and of his spattle and dulle mixed together, he made clay, and he anoynted the blinde mans eyes with the clape, euen thereby resembling his fathers, or rather his owne woo; he, wherein he made the firste manne of harde claye, molified with licoure. And to restore that which was loste, pertaineth to the same aucthor, which firste made the same thynges of noughte. And to purifie or make whole agayne, a thyng that is corrupted, is of more power and strength, than to beget a thyng that is not bozne. Well, but in the meane tyme, the noueltie of this plaster made all they myndes attentue and quietly to geue heed, and well to confidre the miracle that shoulde be wrought, and it also proued a stedfaste saythe in the blynde manne, which murmured nothing at hym that anoynted hym, but simply obeyeth hym that dooeth what himselfe list, doubtyng nothing at all of the benefyte, what waye soeuer it shoulde be gotten. The blynde dyd not furthwith receiue hys sighte, but as soone as he was anoynted with the clape, he is commaunded to goe to the poole Syloe, and there to washe away the clape, wherewith his eyes were embryned, to the intent that bothe the blynde mannes saythefull asseurance shoulde bee of greater fame, for that he made no refusall to doe that he was commaunded, and that the noueltie of that straunge syghte, and also the delay whyche was throughe lengthe of the Iourney, shoulde byng furth more recorde of the miracle: for the blynde manne sat not farre off from the temple beggynge by the waye syde. And the well Syloe whereof respecth the poole, is at the foote of the mounte Syon: of which water Clay speaketh too and complayneth that that water was contemned, not, that the water geueth to any manne healthe, but because it beareth the figure of holy scripture. Which scriptures of God, when as without blustering of wordely eloquence they issue forth calmly and smoothly, yet because they bubble out of the pitte hid causes of godly wisdom, they haue heavenly violence to remoue the blyndenesse of mannes mynde. howe long soeuer it hath continued: and to open those eyes wherewith god is seene, whome to haue seene is felicitie. For Syloe in the Syrians tongue signifieth sent. For one there is euen specially sente from the father, which onely geueth syghte to mannes myndes, for he is the fountayne. It did represent Christe himselfe, who euen at this presente also byng as it were with a secreete power enclosed in holy scripture, openeth the eyes of the blynde: yf so bee that they will acknowledge they blyndenesse. He must be made more then blind that will receiue light of Christe. He that is wyse to the worlde, is very farre off from hope of heavenly wisdom: he that thinketh himselfe wel sighted, no; toucheth to haue his eyes closed vp with the clape of Iesus, there is no cause why he shoulde hope for the lighte of the gospel. Nowe than when the blynde felowe, a notable known manne for his beggynge, and known also to bee bozne blynde, went thither as he was commaunded, no doubt but a great croude of people folowed him as he went, not without laughing, to see his eyes blurted with clape: and so twise blynde going to a water which was of no name throughe any myracle that euer was dooen therein: when they were come to the water, he washeth away the clape from his eyes, and receiueth home with open eyes and cleare sight.

So the neighbours and they that had seene hym before howe that he was a begger, sayde: is not this he that sawe and begged? Some sayd: this is he. Agayne, other sayd: no, but

but he is lyke hym. He himselfe sayde, I am such he. Therefore sayd they vnto hym: howe are thine eyes opened? He answered and sayde. The manne that is called Iesus. made clay, and anoynted myne eyes, and sayd vnto me: Goe to the poole Siloe and wase. And when I went and washed, I receiued my sight. Then sayd they vnto him: where is hee he sayde. I cannot tell. They brought to the Pharisees, him that a litle before was blind, and it was the Sabbath day, when Iesus made the clay and opened his eyes.

Neighboures therefore and other which had knowen hym before, (nether coulde he but bee well knowne to many, consydering he was a common beggar) when they knewe his face, but as for his eyes they sawe altered, they sayd: Is not this he whome we sawe sitting before the temple and begged by the waie syde? Some sayde: It is he. Other contraye, it is not he, but it is an other lyke hym. Whyle they disagreed among themselves, the blinde hymselfe sayd: Yes verely I am the same beggar, and he that was bozne blinde, whome ye haue often seen. And he thus sayd, that his voyce also being knowne, should cause the miracle bee the better beleued. But we say they: Now the blinde now see we the see with open eyes. How chaunced it that thine eyes were shut, and now are open. The man, (saith he) that is called Iesus, made clay: and therewith anoynted mine eyes, and that doeth he sayd: goe thy way to the poole Siloe, and there wase thyne eyes. I went my way, I washed me, and now I see. They than seeking occasion to pycke a quarrell to the Lorde Iesus, to put him to rebuke, because intempering the claye and anoynting the eyes therewith, he somewhat laboured on the holy day, they enquire where he was that dyd thys dede. When the beggar had answered that he knewe not who it was, for he had not knowen Iesus by sight, but only by name, they bring him which of a blinde man was brought to his sight, vnto the Pharisees, that by shewing the thing plainly before them, he shoulde detecte Iesus that he had broken the Sabbath day. For it was the Sabbath day when Iesus opened the blinde mannes eyes.

Then againe the Pharisees also asked him, howe he had receyued his sight. He sayd vnto them: he put clay vpon my eyes and I washed, and do see. Therefore sayd sum of the Pharisees: this man is not of God, because he keepeth not the Sabbath daye: other sayde, howe can a man that is a sinner, do suche miracles? And there was a strife among them. They spake to the blinde man againe: what sayest thou of hym, because he hath opened thyne eyes, he sayd: he is a prophete.

The xxix.

There the Pharisees enquire of the manne once againe how he came from being blind to haue sight. He casting no perils shewed plainly how the matter was, and sayd: he anoynted mine eyes with clay that was tempered with spittle. And vpon his commaundement I washed me in Siloe: & that doeth I receiued my sight. Certaine of the Pharisees when they heard thys, sayd: this Iesus is not of God, though he speake of God the father: for if he toke God for his auctor, he would not by doinge such miracles violate the Sabbath whiche God commaunded to be kept. It is a detestable thing to breake the holy Sabbath day, God meyleth not with suche a one. So those maliciously faithlesse because they could not deny so manifest a dede, nor reprove so beneficiall a dede, they bozow a make shift to haue a quarrell against him at the holines of the day, other againe that were more curable, sayth: if thys manne were not beloued of god, so detestable before hym for breaking the

I. I. iiii. Sabbath

The paraphrase of Erasmus vpon

Sabboth, how could he wooke these miracles? The matter it selfe sheweth that these thinges are doen by the ayde of God: For this is not nowe the first miracle that he hath wrought. After this sorte was alteration a sundry opinions among them touchyng Iesus. Therfore the Phariseis, whiche by all assaies, toke occasion to reproue hym, spake yet agayne to the blynde: What thinkest thou (saye they) of him that opened thyne eyes? The thyng that they hunted for was this: that in case he had spoken euill of Iesus (whiche thing the blynde manne knewe was they mynde) they might haue matter to lay agaynst those whiche had metely good opinyon of Iesus: but and he had reported well by him, they woulde haue been sicke againste the blynde man selfe, and haue caste hym out of the Synagogue. The beggar of truthe simplic and without dreade spake out what he thought of Iesus. I take hym (sayeth he) to be a prophete, meaning by that same some greate and notable man of whom he had both heard great fame, and had had also experience of his power and strength in himselfe.

¶ The xxiii. But the Jewes bid not beleue of the man: how that he had been blind and receiued his sight: vntill they called the father and mother of him that had receiued hys sight. And they asked them, saying: Is this your sonne, whome ye say was borne blinde? Howe doeth he now see them? His father and mother answered them, and sayd: we know that this is our sonne: and that he was borne blinde: By what means he now seeth we can not tell, or who hath opened his eyes, cannot we tell: he is olde ynough, aske hym: let hym answer for himselfe. Suche wordes spake his father and mother, because they feared the Jewes. For the Jewes had conspired alreadye that if any man dyd confesse that he was christ, he shoulde bee excommunicate out of the Synagogue. Therfore sayd his father and mother: he is olde ynough aske hym.

There were many Jewes therfore, whiche coude not be brought in beleefe, that this was the same whiche late befoze late beggyng at the doore of the temple, being borne blind, for so much as it bid euidently appeare that he now had cleare sight & open eyes. Therfore his father and mother wer called for, which could knowe their sonne euen by some speciall marke. And here now the malicious curiostie of the Pharisees set forwarde the beleif & also the commendacion of the thing that was doen. Therfore they say to his parentes:

¶ Is this your sonne. Is this your sonne whome ye wer wont to say was borne blinde? And howe chaunced it that now he seeth? They (as in dede suche be timorous as haue smal substance at home) answered warily: The thing (say they) whiche we certainly know, we can testify: we know that this is our sonne, and that he was borne blind. But of the sight that is giuen hym, we neither know how it came, nor from whom, himselfe shal testifie this thing moze assuredly than we can. He is old ynough, aske hym rather the vs, let hym speake for himselfe that he knoweth. His parentes had these sayinges not as ignorant what had befallen vpon their childe, but they had leauer þe alone shoulde come in daungier, than thei to endaungier themselves with hym: for the Jewes had alreadye conspired, that if any mā durst professe Iesus to be Messias, he shoulde be excommunicate & cast out of the Synagogue, whiche was taken for a matter among the Jewes of great reproche, wherof it cometh that euen among the professors of the gospell, the sharpest kynde of punishmente is, that if a manne swarue from hys professyon and fall into an heynous error, he be remoued from the fellowship of other, to the intent that he, which cannot

bee

bee resourmed by holesome informacion, beyng eschewed of other, shoulde bee better abused, and for veray shame amend. But this example of gentle sternesse, whiche was fitte to bee exhibit vpon them onely, which though their cruelties shoulde make themselves detestable and pestilente, the Iewes nowe turne to the establishment of theyr tyranny: lyke as they dyd also abuse all other good ordinaunces to their owne gayne and pompe. The batte whiche ought to haue ben hurled at the euil sorte, to haue healed them therby, rather than to haue destroyed them, they turne the same weapon agaynst them, whiche professe Christe. The blinde mannes parentes fearing this thing, layeth vpon their sonnes backe, the childe that shoulde rise of testifying the truth: he is (say they) of sufficient age, ye may aske him.

¶ Then againe call they the man that was blinde, and sayd vnto him: Seest thou God prayse, we knowe that this man is a sinner. He answered. Whether he bee a sinner or no, I cannot tell: one thing I am sure of, that where I was blinde, I nowe see. Then sayde they to him againe, what wyldest thou to this? whom opened he thine eyes? he answered them: I tolde you yee while, and ye did heare, wherefore wouldest ye heare it agayne? will ye also bee his disciples?

The recorde.

¶ Then he that had beene blinde, was called for agayne, to bee his owne witness and advocate, & to bee also a publisher of Christs renoume, for it was Christs ble to reuerse and turne the malice of the Pharisees vnto Gods glory. For though the dede was more euident, partly by the recorde of the parentes, and partly by the act selfe, than that it could be cloaked or denied, yet to turne away the prayse of that dede from Christe whom they hated they say: That thou hast sight where before I was blinde, do not ascribe it to Iesus: vnto whom thou art nothing beholden, but praise God for this benefite. For we knowe that this felowe Iesus is a sinner, who hath no acquaintance with God. The Pharisees did their endeuour to deuide in sundrye I whiche could not be seuerate, that is to wete, the glory of the father from the glory of the sonne: and they spake coulourably, to hyde theyr owne iniquitie with the pretence of hye godlynesse, as though they toke great care lesse Goddes honour shoulde decaye, when as in very dede they soughte theyr owne prayse in all thinges, and regarded not the prayse of God. The blinde manne answering vnto these sayinges, both boldly and aduisedly, sayeth: whether he bee a sinner or no, let other men iudge, it is not my parte to geue sentence therein, one thing I can truely testifie, I founde in very dede that I was before blinde, and I nowe see: herte nowe, when as no sufficient occasion was geuen to the Pharisees eyther to rebuke Iesus or to bee ctuell agaynst the manne, whiche had spoken wately and with good aduise, they were turned backe agayne to their former interrogatories, drawinge distes on euery side how to berue Christ of his praise: what did he to the (say they) or by what means did he open thine eyes? hoping that by a new manner of framing his tale, they might pycke out somewhat wherby they shoulde perswade that this prayse was not due to Christe. Agaynst this impudent and shamelesse malice of the Phariseis, I beggat beinge now well boldened, maketh this answer: I tolde you yee while plainly as the thing was dooken in dede, once ye haue hard it. To what purpose is it, to repete the same agayne? If ye do enquire of a pure simple mind, well, I haue already opened the matter, and with my recorde, I haue satisfied that whiche was demaunded of me: and if ye dooke not so aske, it were not indifferently dooken, esteons to

Seest thou
God prayse.

The paraphrase of Erasmus vpon

tell the same. Dooe ye therfore so diligently enquire the maner of the dede, that after the matter be thoroughly knowen, ye also will becom his disciples, by whome God worketh so great thinges: like as J (vpon experience of his power) and many other moe are his disciples.

The text.

¶ Then rated they hym & sayd: be thou his disciple, we are Mosess disciples, we are sure that God spake vnto Moses: As for this fellowe, we knowe not from whence he is: the man answered and sayd vnto them: this is a merueylous thing that ye wot not whence he is, and yet he hath opened mine eyes. For we are sure that God heareth no sinners, but if any man be a worshipper of god & obedient vnto his will, him heareth he. Since the world began was it not heard, that any man opened the eyes of one, that was borne blind. If this man were not of god, he could haue bene nothing. They answered and sayd vnto him: thou arte altogether borne in sinne, and doest thou teache vs? And they cast him out.

We are
Mosess dis-
ciples.

The Pharisees beyng soye prouoked with the beggars great assyaunce, made no aunswere, but all to rated him: wishing that thing to the manne as an extreme euill, whereby themselves myght bee made blessed, and through abhominacion putting backe from them that thyng whiche oughte to haue been mooste hartely desyred, sauyng for that they were as blynde in soule as the beggar beyng nowe an euangelyste, was before in body: the Pharisees (I say) say vnto hym: O thou vnglacious wretché, be thou that naughty felowes disciple. We that are the disciples of Moses, with whome thys Iesus is not to bee compared, dooe deteste and abhorre suche a matter. For we bee certayn that God spake to Moses, and that whatsoeuer he teacheth vs, he hath it at Goddes hande to teache. But why shoulde we geue care to thys Iesus, seeing we knowe not from whence he came, leat him teach and proue vnto vs his authoritie, and perchance we will beleue hym. The beggars courage and boldenes did in the tyme of they: reaso-nyng, grow and increase: And though he perceiued that they by all subtell meanes went about to destroy Iesus, yet did he stoutely (setting a syde all perils) pleade Iesus cause, gathering & well prouyng by the miracle that was wrought in geuing him his sight, & it was cleare ynough from whence Iesus came: I meruaile (sayeth he) why ye say ye knowe not from whence Iesus is, when as it cannot be denyed but that by him myne eyes be open: with which (being shut & without sight) I was borne. Certes this is a thing without controuersie, neither doe ye thinke the contrary, that God heareth not the desires of sinners: But if a man worship him deuowthly, and obeyeth his will whom he religiously serueth, hym doeth God heare. But if God by Iesus haue taken from me my blindness, albeit the chiefe prayse is to be geuen to God, yet neuertheles it must nedes bee that he is a reuerent worshipper of God, and one that loueth god, at whose desire and prayer god gaue vnto me so notable a benefite. For it is no common or meane miracle which ye see wrought in me. Many wondrous thinges are tolde of, whiche god long agoe did by our fathers, but such as wee holy & not synners. But except this Iesus we come fro God, except the power of god wer present with him he could of himselfe do nothing at all. It is not of mans strength which yet we se doen. The Phariseis beyng made extreme woode with this courage and boldnes that the beggar was of & when there was no hope to bee had, that the poore felowe would either bee corrupted, or with feare astonished,

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and so cease of from preaching Christe,) fall to extremitie, and to say the uttermost they could. They bphayned him with his olde blindnesse, they calt him in the teeth with his beggetlynesse, as though God had punished him therewithall fo; his sinnes, and as though he wer boine wicked and vngacious, that cometh into the wo: lde poo: e; blind, o; otherwise blemished in body. Thou say they parte altogether boine in sinne, and teachest thou vs that know howe to defende religion, and bpholde the profession of the lawe darest thou here in the presence of so great men teache diuinitie, which but a while ago asked almes: neether did they suffer him to speake any longer. And being ashamed to be so put to silence, and haue their mouthes stopped by a poo: e igno: aunte person: they thrust him out of the Synagogue as a leude masters leude disciple.

Jesus heard that they had excommunicated him: and when he had founde him he said vnto him: heeste thou beleue on the sonne of god? He answered and saide: who is it loide that I might beleue on him? And Jesus sayd vnto him, thou hast seen hym, and he is he that talketh with thee. And he sayd: Lord, I beleue, and he worshipped him. The teste.

But whome Pharisaicall fierrenesse thrusteth out of the Synagogue, them doeth Christe receiue into his church. Fo; to bee disseuered from the communion of the wicked, is to bee coupled to Christe. And to bee dysallowed of them, that stablishyng their owne ryghteousnesse, speake againste the ryghteousnesse of God, is to bee approued and allowed: and of them to bee rebuked, that seeking their owne prayse, goe about to darken the prayse of Jesus, is most hye praise: and to be detestable to them that are to be detested, is to be derely beloved of god. Therfoze reuelacō was made vnto Jesus how boldly the manne that so muche set foo: th his prayse, behaued himselfe towards the Pharisees. Fo; it was already bytred abrode by the people, that he was caste of and reiect. Therfoze as soone as Jesus had met with him, to make this mans sayth more knowne to all men, he sayeth vnto hym: howe sayest thou selowe beleuest thou on the sonne of god? Fo; he had already confessed before the Pharisees, that he whiche did so greates a thyng came playnely from God. No; Jesus was igno: aunte thereof, but he gatte out the mannes open confession thereof, fo; other mennes sakes, procutyng thereby a good example fo; other. But though he that had been blynde, as yet knewe not Jesus by sighte, yet hauyng great affection to know that mannes face, whome Jesus named the sonne of god, sayeth: loide who is he: that when I knowe hym, I may beleue on him? The manne had beleued on Jesus, yea yet he sawe hym: no; this was not the voyce of a saythelisse manne, but of one that vehemently despyred to see that out of so greates a benefite. Jesus therfoze with humble woo: des, signifying hymselfe to be the personne he spake of, sayeth vnto hym: thou hast already scene hym whome thou desirest to se, and he it is that talketh with thee, on whome it behoueth the to beleue.

The man vpon these woo: des, without any staying at all, confesserly with great promptnes of mynde that he doeth beleue: and euen with that saying, he fell downe at Jesus knee, and worshipped hym, and so his dede declared what he thought of Jesus.

And Jesus sayd vnto him: I am come into iudgemente into this world, that they which se not might see: that they which se myght be made blynde. And sum of the pharisees whiche were with hym, heard these woo: des and said vnto him: art we blynde also? Jesus sayd

The teste.

The paraphrase of Erasmus vpon

sayed vnto them. If ye were blind ye should haue no sinne. But now ye say we see, therefore your sinne remaineth.

Now than, Iesus, to thentent, that by example of this man he might the more prouoke other mens mindes that wer presente, sayeth: I that am the light of the worlde, therfore came into the worlde, that the course of thinges myghte be turned vpsyde downe; as muche to say, that the similitude and sleight of vntue holinesse and forged knowledg, beeing disclosed, these which heretofore saw not, might se; and that they whiche see myght be made blinde. With this saying, Iesus noted the naughty peruerse iudgement of the pharisees, whiche though they thought that onely they knew what was religion, what was law, & what was rightuousenes, yet yet they more soule ouerseen, than any of the mean sorte of people, by reason that worldly couetousnes had darkened the iudgement of their minde, when as that sely pore blind felow, simple and vncarned, likewise as he had bodily sight scelye geuen him, so did he inwardly see so much in soule, that in knowlage of truely he excelled euē the very pharisees. Neither did these byting wordes so scape all the pharisees, whiche folowed Iesus of no good minde, but rather to seke on euery syde, occasion to trespone him; but that the sting of this saying caused some of them to marke it, so that those were not beguiled therewith. These, being nothing altered from their malepert presumption, to thintent that they might either force the lord to testify honorably of them, or to haue some matter to accuse hym of vnto them that were of the pharisees, say vnto hym: are we than blynde also? But Iesus doeth so aunswere vnto this question, which was very wily, capcious, and also presumptuous, that he declareth them, which thought themselves men of great sight, to be more than blinde: not in body but in soule, and to be the more vncurably blind, because they thought themselves quiche sighted. Accely (saierh Iesus) yf ye were blind, & woulde knowledg how ignorant in soule ye be, your simplicitie should be pardoned. But now, so; as much as ye be blind in dede, and yet ye woulde be prayesd among the people for learned men, ye are so very skarke blinde that ye cannot be healed. As this blinde manne hath obteyned sight because he knowledged the deformitie of his body, even so you, because ye bee voluntary blynde; as menne blynded through lusses of your fleshe, cannot bee cured, but continue in the sinne of infidelitie: where as the vnclearned whiche firste were ignorant of the truely, vpon the syghte of miracles, and by hearing me preache (all darkenes taken away) enbrace the lyghte of the truely. He that presumptuously taketh vpon hym to knowe the lawe, and speaketh againste him that is the principall poynte and conclusion of the lawe, is more than blynde, and altogether out of the way. All menne haue liued heretofore vnder shadowes, no; any way lieth open to the lightward, but by faith of the gospel. Therfore the common and bulgare people sone receiue sight, because they do not very much thinke themselves wel sighted, and if they be any whit ouerseen, it is rather through rude ignorance than malice. But they that when themselves be twise blind, yet they professe themselves teachers of the people, that is guiders of the blind: such, I say, be skarke blind, and moste daungerously, without recovery. For neyther they themselves come to the lyghte and yet through false optinon, and pretence of learning and holinesse, they seduce and bying other into error.

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The .x. Chapter.

Verely verely I say vnto you, he that entereth not in by the doore into the shepefolde, but climbeth vp some other way, the same is a thefe and murderer. But he that entereth in by the doore is the shepheard of the shepe, to him the poore openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. And when he hath set forth his owne shepe he goeth before them, and the shepe folowe him: for they knowe his voyce. A straunger will they not folowe, but will flee from hym, for they knowe not the voyce of straungers.

The text.



And albeit they wer suche, yet did they disdain & enuy the Lord Iesus, because he did allure the people vnto hym, and withdrew them from the obedience of the Pharisees and priests, whiche sayed persones, because they coulde no longer defende their auctoritie by honest meanes, they doode their endeuour to mayntayne their tyranny with disceites, fraynges, wyles, traynes, thyetninges and wicked conspiracyes, not attending the peoples commoditie, as it had ben fittre they shoulde haue doen, considering they p[ro]fessed themselves teachers, guydes, and shepherdes of the people, but with the peoples discommoditie sought their owne commoditie: Iesus therfore, who had before time by many and diuerse similitudes enuited all menne vnto him, somewhyle calling himselfe heauenly bread, wherof he that did eate shoulde liue eternally: Some time naming himselfe liuely water, wherof whoso did drinke, shoulde conceiue in himselfe a spring of water that woulde gush out and runne into euerlasting life: some time the lighte of the worlde that lighteneth all mennes myndes: another time the sonne and ambassadour of god the father, on whome he that did beleue shoulde obtayn eternall saluacion: In this place he doth the same thing by an other parable, intending that that thing shoulde moze depely settle in all mens myndes, which is the chiefe and head poynte of mans whole saluacion, that is to wit, that no man can be a directour o[er] shepheard of people, vnles himselfe be first a shepe of Christ, that true shepheard of all the shepe that are to be placed on the right hande in the last day. But surely he is not Christes shepe, that is not a membre of Christ: and he is no membre of Christ that doth prefer this worlde o[er] his owne honour before Christes glory. But the phariseis, because they woulde bee shepherdes with out Christ, they were therfore robbers & theues & no shepherdes though they chalenged as due to themselves, the name, the hire, and solenne grauntie of a shepheard. Iesus therfore noting them, saith: one thing I assure you of, whoso euer entereth into the shepefold, not by the doore, but entereth with force an other waye, as epyther by climing ouer the enclosures, o[er] by digging th[rough] the walles, the same is no shepheard, but a thefe, & a murderer. A thefe to catche somewhat by fraude and stealth, a murderer to kill by violence. But whoso entereth in by the doore, because he denieth no guile against the shepe, he is a shepheard: & to him hauing minde to entre in by the doore, shall he open the doore, which onely hath the right to let in. Though the shepe be a feard at the vnkownen voyce of the thefe and murderer, yet doe they acknowledge and heare this mannes voyce: because it is the true shepherdes voyce. For albeit the shepe be a feely simple beast, and dependeth of the ayde of other,

yet shepe

The paraphrase of Erasmus vpon

yet shepe doe knowe the voyce of the shepherde, of whom they perceiue re-
lease: and they quake for feare at the voyce of wulfes: by whome they be put
in feare of death. Therfore the shepherde going into the shepefolde by the
doore maketh not the shepe afearde, but is well inough knowne and on his
behalfe knoweth his shepe, so that he can also name euery one of them, and
they being called doe obey his voyce. For they bee called to their foode and
meate, and not to the fleshe shambles to be killed. And they be called with a
freendely and with a knowne voyce: they bee not thrust out with violence:
and the shepherde conducteth them, being redy and towarde at his call,
to pastures: and when they bee once broughte out of the folde (wherin they
were enclosed) and are come abrode into the common fieldes, lest they should
runne astray, the true and known shepherde goeth beefore his flocke: and
the flocke foloweth him. For he goeth not all hushd and dum beefore them,
but with stones enticeth them to folowe him: and calleth the shepe backe againe
in case they bee wandered and strayed asyde. And they knowe their shepe-
herdes voyce, and therat come into orde. But they doe not folow the shepe-
herde of an other flocke: but loeth hym, and flie from hym as unknowne,
because they knowe no nother shepherdes voyce but their owne.

The text. This prouerbe spake Iesus vnto them but they, vnderstode not what thynges they
were whiche he spake vnto them. Then said Iesus vnto them againe: Verily verily I
say vnto you: I am the doore, of the shepe: all such as many as come beefore me) are theues
and murderers, but the shepe did not hate them: I am the doore, by me if any man entre
in, he shall be safe and shall goe in and out, and finde pasture.

With this parable our Lorde Iesus did sore reprove the Pharisees, the
Scribes, the pharisees, and headmen of the people, whiche had indignacion
and disdained that there should be so many which had leauer cleare vnto
Iesus than to them that toke themselves to be the guides of the people.
Wherouer they that were very swyne & goates, gaue eare to those mennes
wordes. But they that were truly shepe, without fraude, simple, and that
doeth no harme, did knowelage the voyce of the lorde Iesus: who was the
true shepherd to whome the father being pater, opened the doore, that he
might lede his obedient shepe into the pastures of euerlasting life. But for
somuch as the Pharisees did not vnderstande what this parable ment, Iesus
did vouchesafe to make playne the thynges whiche he had spoken darkely,
for two skilles, thone, to make them more attentue, the other, that the matter
whiche he vttered by a parable, might take roote deeper in their hertes that
heard him, he saith vnto them: I doe affirme vnto you a most true thing.
I am the very doore wherof I haue spoken, by which doore the shepe that will
bee saued muste goe in and out. By this doore it behoueth him to goe in, that
will entre to the office of a shepherd, & exercise that function, so; it is not y-
nough, at al aduentures (not regarding what way) to haue entered forcibly
within the limites enclosure, & shepefolde of the churche. It is not sufficient
to haue attained the name & dignite of a shepherd, nor forcing howe. Howe
many soeuer hath been such, that by euil meanes haue rashly runne into the
shepefolde of Gods people, not of any munde to feede, but to spoyle, because
they haue not entred by me I am the doore, they be no shepherdes, but theues
& murderers, so; as muche as they be greedy of lucre, & in crueltie rigorous and
very tirauntes. But yet those swyne & goates I loue this wo: lde haue geue
eate

care to all these manner of voices. But shepe limited and predestinate to the pastures of eternall life, and that are desirous of foode of the gospel, haue not hearde the voyce of these, nor knowen in theyn any gospellers voyce, because they were not true shepherdes. For their voyce soundeth nothyng shepherde lyke. But moze lyke the voyce of a robber, and of a rauinous woulfe. I am (I tell you) the doze. There is no helthfull entryng into the church and kingdom of heauen but by me, whether thou wilt be shepherde o: shepe. If any entre in by me, he shall attaine eternal health: & shalbe without all daungier of theues & murderers, but thzough this shepherde shall go into the shepefolde safe & take the fructioun of the blessed quietnes of contemplation, & shall again go out into the pastures, to practyse and put in vze thoffice of charitie. And there shal no where lacke pastures, but in all places shal be matter to do good vpon to the intent he may both profit other, and he himselfe thzough good dedes repaite home again to the shepefolde moze satter & better liking. Thus now ye haue one token, whetby ye may discerné a shepe from a gote, a true shepherd from a false. He that beleueth not on me, & yet maketh himself a shepherd of the people, of him ought men to beware. And his voyce shal than disclose what maner one he is, if his wordes haue no tast of Gods gloz, if they sauor not of the peoples health: but of his own praisse, of gaine, of wo:ldely subtiltie, & of tyranny, let the shepe take hede to theinselfes & beware of him: for he is a thefe & a murderer, he is no shepherd: And he is y moze daungorous, because he saineth himselfe to be a shepherd. And in case the voyce be not a sufficient profe, take hede to their dedes.

A thefe cummeth not but for to steale, kill and to destroy: I am come that they might haue life, and that they might haue it more abundantly. I am the good shepherde. A good shepherde gareth his life for his shepe, an hired seruante, and he whiche is not the shepherd (neither the shepe are his owne) seeth the woulfe cumming and leueth the shepe, and fleeth, and the woulfe catcheth and scattereth the shepe. The hired seruante sleepeth, because he is an hired seruante, and careth not for the shepe. I am the good shepherde, and knowe my shepe and am known of myne.

The thefe cummeth so: none other purpose but to steale, and to get himselfe vile & filthy gain of the harmes of an other mans stocke. The murderer cummeth not but to wo:ry & destroy, & to practyse tyranny vpon the flocke vnto the whiche to haue dooen good, had been his parte and duetie. The wates therefore it shalbe lesfull to decerne the true shepherd from the thefe o: pay: catcher: If he entre not in by the dooze, that is to say, if he dooe not acknowledge me by whome onely there is hope of eternall health: If he speake not those thinges whiche agreeth with the doctryne of God: thzodely if his intent be directed any other way than to those thynges that appattayne to Goddes gloz, and saluacion of the people. If none of these faultes can be founde in me, but if rather the father of heauen haue opened the dooze, if I speake those thinges whiche accordeth with the meanyng of the lawe, and which are agreable to the will of the father of heauen, if I doe no where hunte for lucre o: myne own praisse, but obeying my fathers pleasure, thirst after nothing els but all folkes health, than vnderstande yethat I am the true shepherde, and acknowledge ye my sounder, my voyce, my desyre and study. They that auant themselves to be shepherdes, goe about this, verely euen to get themselves comodity of your discommodities, who than fare best whan the flock scattereth wilst. I that haue entred in by the doze, came for

I am the
good shep-
herde.

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none other thing, but that the dyseased shepe shoulde bee healed, the dead shoulde lue, and the quicke shoulde be fatted with all kinde of vertues. He is taken for a good shephearde whiche liueth in dede of the reuencues and yerly profites that come of his shepe, which purlorneth nothing, or nothing deuoureth. But an euangelicall shephearde sacre passeth this byright dealing. For he doeth not onely not spoyle as the thefe doth, not onely not teare in pieces as the pray catchar dooeth, but also bestoweth his owne life for to defende his shepe. So fatte of it is that he would for any gayne sake, hurt the flocke that he is put in trust withal, or lose that which he hath taken in hand to kepe. Therfore the other sort, that bragge vpon their beynge shepherdes, are woulfes and no shepheardes. But if ye demaunde an example, and a profe of a good shephearde, it is **I** that am a good shephearde, whiche dooe not onely my selfe not take my commoditie of the flockes harme, but **I** also dooe frely geue of myne owne goodes, yea and my lyfe too to resiste them that come againste the flocke to enbammage or greue it. **I** dooe that for my shepe, that one frende will not doe for a nother. He cannot be a shepherde vnllesse he be pure from al singular profit and priuate commoditie, except also he set even his owne life at naught, whan at any tyme the flocke standeth in icopardy. For ther be many thinges that make incursion against the health of the flocke. Therfore he that is a true shephearde and in his herte careth for the flocke for none other skill, but because he loueth the flocke, redy to do his commandemente that gaue him that flocke to be kepte safe, and not to be nye shyne, speyled, slayn, or worried, he defendeth the health of his shepe, even with the losse of his owne lyfe.

But contrary, he that is an heryng, hath taken the ouersight of the flocke for his owne aduantage, yet although he doe rightly gouerne, a rule the flocke whyles al thinges be calme and quiet, yet if there hang any icopardy of life there vpon, than is to wete if he see the woulfe pycase vpon him furyously, he betrayeth the shepe, and leaueth the flocke to the woulfe to be scattered abroad, and so pce meale to be worried, and saueh his owne lyfe by running away. And what is the cause? Nothing els but because he is an hired seruaunt, & no shepherd. True charitie hath no respecte to the rewarde, soheras consideraciō of the rewarde hath place, there is either no charitie, or vnperfite charitie. And if there be any duetie doon it is not doon with that good will that a true shepherd would dooe it with all. But where the thing most requirerh the very true naturall shepherde, there than is the flocke deceitfully betrayed, whyles the hired shepherd runneth away. And why is that? Because, when that he hath considered the matter after worldly iudgement, he coliteth it better that an other mans flocke do perish, than himselfe to come in peril of life. And yet is this maner of men some deale better than they, which play the woulfes themselves, against the flocke, vnder the false ritle of shepherdes. For there be they, which in tyme of prosperitey doh right faithfully take hede to their flocke, but yet when there is a greate daunger, they leaue trayterously the flocke to the woulf to be desperpled abroad and torne in pieces: for he fantasieth thus: In case they go to wracke, what than? **I** haue no losse therby. My wage is safe, and though **I** lose sum deale thereof **I** had rather loose it, than to cope and fight with the woulfe, for an other mannes cattall. & here shall another flocke bee founde out, whiche **I** shall bee hyed to haue the ouersight of: though the maister of this flocke loose it.

Shepher

Wether doeth the death of the flocke geue the hyred mans mynd. So it hap-
peneth that both the owner hath losse of that thing, whiche he entirely loueth,
and the flocke commeth to destruction, whiche might haue been saued. It is
therfore no meruaile, though euangelike shepe knowe not the voyce of suche like
shepherdes. The shepe be not in faulte, but y^e lewde shepherdes are to blame.
Noz it is not to be disdained at, if they whome, my father so draweth, do folow
me, for sakyng the hited shepherdes that are but very theues and murderers.

For they fele and perceiue that I am all maner of wayes a good shepheard,
even to spende my life therfore. I knowe my shepe committed to me of my father,
al whose goodes are myne: and on the other syde, the shepe that are drawn by
the inspiration of the father, acknowlageth their shepheard, loueth him and fo-
loweth him, knowyng right well that there is no hope of saluation but by me.

As my father knoweth me, even so knowe I also my father, and I geue my life for the
shepe, and other shepe I haue, which are not of this fold. Whom also must I bring and they
shall heare my voyce, and there shall be one fold and one shepheard. Therfore doeth my fa-
ther loue me, because I put my life from me, that I might take it againe. No man taketh it
from me, but I put it away of my selfe: I haue power to put it from me, and I haue power
to take it againe: this commaundement haue I receiued of my father.

The text;

The father knoweth me as his owne natural sonne, obeyng his wyll in all
thynges: and againe I knowe the father, who desireth that al menne shoulde
be saued. At his commaundemēt I bestowe my life for the safete of my shepe
whiche he hath geuen me to haue theim saued: noz any thyng wyll I so doe,
that this world (whyle I am the shepheard) shall haue power to harme theim,
noz yet the prince of this world the deuil: but to kepe my shepe whole and sound
I wyll geue my selfe to death, by that meanes to abate the woulues violence:
and to deliuer my obedient shepe out of his chainges.

Noz it doth not fully content the fathers wyll and my charitie, if I should saue
these shepe alone, whiche bring of the people of I^{er}ael, he hath geuen to me
to be saued first, but my iure reacheth further than so. There be also in other
nations shepe scattered and in daungier of snares, of woulues, theues, and
murderers: neither will I rest until I bring these also into the common shepe-
fold. And although they heare not the voyce of Moyses, oz of the prophetes, yet
shall they knowe and geue eare to my voyce, I meane suche as be ordained to
saluation. For the countrey doeth not exclude from saluation. Whosoener
heareth the voyce of the sonne of God, (who is the very true shepheard) shall be
saued. Hitherto the flocke of God hath been scattered throught the multitude of
false shepherdes. All doeth promise saluation, and every one hath his voyce,
and one colletteth this way and an other the other way. In the meane whyle,
the flock bring destitute, is scattered here and there, and diuers wayes perishe-
th. But so soone as they shall heare me, al they wyll knowe the voyce of the
true shepheard, and they shall cum together out of all partes of the worlde.
And so shall be made one folde of all: and no mo shepherdes but one. He that
is without this folde cannot be saued. He that doeth not acknowlage this
shepheard, shal goe to perdition. But lest that should happe through my fault
I so throughtly play the good shepheard that I lose my life cleerly. There is
no decay in my father though all thyng that he create do perishe, for he hath
nede of nothyng, but of mere charitie towarde mankynde, he sent his sonne
to saue all men if it could be. And because I am of the same mynde that my

I geue my
life for the
shepe, &c.

The paraphrase of Erasmus vpon

father is of, therefore he doeth dearly loue me, as his owne sonne, and no hired manne, because of myne owne good will. I bestowe my life for the health of my fathers flocke, it is so muche more vnlke that I woulde to hurt the flocke withal, seke out myne owne comoditie. Amongest me it is a great loue, if one when there is ieopardy towards and daunger imminent, dothe not pryncely steale a waye. I do more, who with a free good will geue my selfe to death. There be that lyeth in waye to haue my life, well, their malice could not preuaile against me, excepte I were determined of myne owne free will, to dye for the saluaciō of myne. These folke of truth are in mynd to murder, yet could they not kill me vnllesse I woulde my selfe. Therefore they shal not take from me my life, but I wil willingly yelde it vp to redeme my shepe wth my deathe to eternall life. Do not beleue that I shal willingly geue my self vnto death, except I take again that willingly lest life, euen of mine owne power when I wyll. Heren consisteth the praise of a true shepherde, that of his free will he offereth himself to death for the flockes helth, when it lyeth in his owne power to elchew death if he list. No mans power could take my life from me against my will, but I geue it willingly to the flockes saluacion. Other dye when as they would not, & being dead they reuiue not. And though a mā may wickedly kill himselfe, yet cannot he reuiue his bodye againe, with the life that is once gone. I haue power to do bothe, to sende forth this life out of the body, and to call a gaine thesame into the very selfesayd body. In case it seme a thyng incredible vnto you, that any manne shoulde willingly redeme an other mans life with his owne death, no moze to say, but it is so thought to my father that sent me into this woylde, by this waye to worke the frate of mannes saluacion. I willingly and gladly do obey his commaundement, whose will and mine are all one, and who hath geuen me power to pefourme my will.

I put my life for me & I might take it againe.

The text. There was a disencion therefore againe among the Iewes for these saynges, and many of them sayd: he hath a deuill and is madde, why heare ye him? other saye, these are not the wordes of him that hath the deuill. Can the deuill open the eyes of the blinde? And it was at Ierusalem the feast of the dedicacion, and it was wynter. And Iesus walked in the temple, euen in Salomons porche. & haue come the Iewes round about him, and sayd vnto him: How long dost thou make vs doubt? If thou be Christ tell vs plainly.

When Iesus had tolde a longe tale of these thynges that were straunge, byherd of and far about the common capacite of most men, thre fel a newe iar in opinions among the people: for sum sayd that whiche they had already many times sated, whensoever he disclosed they secret conspiracies, or if he spake or did any thing aboue the power of manne: he hath the deuill (say they) and is madde. For the woordes whiche he speaketh, lacke common sence. What pleasure is it to heare this felowe? Again sum folke els sayd: these be no suche mans wordes, as is in the devils daunger. For his woordes, smel- leth of the power of God, specially forasmuche as his dedes be agreeable to his woordes. As his woordes be, suche be his dedes. he speaketh thynges farre passing mans wit, but the same doeth thynges, which far exceede mans power. Can a mad man, and he that is possessed with a deuill open blynd mens eyes? It is þ propertye of devils to put out ones eyes that seeth, but to geue sight to him that is bozne blind, commeth of the power of God. Forasmuche than

as

as it is euident that that thing is doon by him, his talke cannot procede of a
nosyome deuill, whose dedes appereth plain to come from a beneficall God.
The sayde Iesus maketh no aunswere to this alteration, teachyng vs by
the way, that the wicked are not alway to be stricken with in wordes: and that
by dedes it is rather to be declared what we can dooe, than by wordes: and
sumtymes place is to be geuen to the furte of the euill sayte, noz the moderate
temperance of the ghospel is at any tyme to bee forgotten. After all this the
fearfull daye ministered newe matter to set in hande add dispute with hym a-
gayne. That solemn feast was than, whiche they call the dedication of the
temple, for because the temple was reedified and repayped after the exile that
was made at Hierusalem by the Persians. Neyther was Iesus absent at this
feastefull daye, a new maker of the law, and of a new temple, that is to say, the
churche, chiefe deuiler and master of the woozkes. And it was winter: A full
very mere time for their mindes, whiche through lout of the colde lawe, bid
not burne in the lout of the gospel. Therfore Iesus was not now in the in-
ner parte of the temple, but walked in the porch which ioyneth to the temple,
that is called Salomons temple, so the intent that the very place shoulde de-
clare that peace maker to be present whiche shoulde reconcile all thinges in
heaven and earth. There walked truly the authoz of the law of the ghospel,
Moses lawe beyng nowe at a poynt to cease. The Jewes therfore, lesse he
shoulde escape theyr handes, came rounde about hym, while he was walking
there, soe moued with many of his sayinges and doynge: neyther did they
well agree among themselves, iust maliciously syndyng faulte with al thing,
sum gathering of his dedes and wordes, a certain thing to be honozed in him
aboue mannes power. And they set vpon hym with these wordes: Howe
long wilt thou kepe vs in a doubtfull minde, and therewith set the people on
a roze. If thou be that very Messias, to whome we looke for, tell it vs openly
without all colour.

ye thou bee
Christe
vs plainly.

Iesus answered them, I told you, and ye beleue not. The woordes that I do in my fa-
thers name, they beare witness of me, but ye beleue not because ye are not of my hope, as I
sayed vnto you. say they beare not witte, and I knowe them, and they followe me, and I geue
vnto them eternall life, and they shall neuer perishe, neyther shall any man plache them out
of my hande. say fathers whiche gaue them me is greater than al, and no man is able to take
them out of my fathers hande, I and my father are one.

The xxvi.

But although Iesus was not ignorant that they did demaunde of a per-
uerse minde this thing whiche they had bothe often tymes heard. and myght
also haue perceyued the same by his doynge, yet he maketh them a gentle aun-
swer moze desirous to instruct them, then to angre them. what nebeth it me
(sayeth he) so often to speake of my self, and tell who I am: namely for asmuch
as if I do openly testifie the truthe, ye call the recorde therof arrogancie.
I haue already tolde you (if ye woulde beleue me) who I am: yea though
ye do not credite my wordes, yet ye cannot be ignorant of the thing whiche
ye desire to knowe of me.

There is no surer proofe than dedes: yee se my doynge, which your selues
do witness I do at my fathers wyll and not the deuilles, as sum dooe misce-
pote. If my actes be worthye to be imputed to God, beleue that I am sente
of God. But ye doo neyther beleue my dedes noz my wordes: wherof I
am not the cause, but your owne corrupte and suspitione mynde. They
that meane well and playnlye, and bee not polluted with the naughtynesse of
theyr woilde, beleue my wordes, and lyke good theye knowe the voyce of

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a good shepheard: and semblably I knowleage them for my shepe, though after the world they be poore self thynges. But yettherfoze do not knowleage my voice, because ye are not of the numbre of my shepe, whose simplicitie is lightly taught, when as youte myrdes be swollen with ambition, leuened with malice, with enuy corrupted, infected with couctousnes, and with sundrys affectiōs of thys world defiled, from which vices, if ye would purge your minde, verily euen you also should heare my voice: neyther should you so do without benelitte. For first of al, ye should thereby auoyde death, which hangeth ouer all rebels againste the sonne of God, mozeouer ye shall obtaine thereby euerslasing life. For of tenth, those my shepe (how simple and bulemed soeuer they be after the iudgement of the world) as long as they do knowleage me the shepheard, and al the while they folowe me as gibe, doe through my liberalitie, get euerslasing life: when as other that are taken in the world for men of great felicitie, goe to euerslasing death. They be simple shepe, harmed lesse, weake, lackyng all worldly succour. The world ryseth against these with all engines and force. But the aduersariye shall not haue so great power, that he shall be able to take them out of my handes. The world hath auctoritie of phariseis, dignitie of priestes, it hath armed kings, his magistrates, iudges, places of iudgement, pynsones, chains, robbes, axes, byddes to picke, with exile, deathes, and what former is wound to byng feare, yea eue to steadfast mindes. On the other side, it hath riches, pleasures, dignities, honours, a what soeuer is wound to corrupt moche vncorrupt mindes. The world bleseth al these engynes to pluche my shepe out of my handes, but I byng theyr protectoz & gouernour, no man shall be able to take thym awaye from me. What thyng soeuer the world shall go aboute, the same shall be commodiouse to the shepe, and turne to my fathers glozpe. We will not fight again with weapons, or without payson, we wil not counter with them and geue rebuke for rebuke, but withoutliche defense, we shall yet by a new waye, haue the victorie.

my father,
is to grea-
ther all, &c.

That defense alone, which my father hath geuen me to defende my shepe withall, is greater and of moze force than all the weapons, wherewithall the world shall rise against me and myne. Neyther will my father forsake me, nor I my shepe. The same thyng that lyeth in me to do, lyeth also in my father to do. And because there is no power of the world that can force any thyng out of his handes, whiche can doe all thynges with a nodde, neyther can any thyng pull that out of my handes, which he hath taken me to kepe: As there is an exacte companionship of power betwene my father and me; so there is a full consent of will. We be thoroughly one, all one in power, all one in will and will.

The text.

When the Jewes againe take vp stones to stone him withall. Iesus answered them saying: good woordes haue I heard you from my father, for which of them do ye stone me? The Jewes answered him saying: For thy good wordes sake we stone thee not, but for thy blasphemie, and because that thou byng a man, makest thy self God.

The Jewes byng soe moued with these sayinges, not content with so often namyng hys father, by whose defense he promysed so great thynges, took vp stones againe to stone Iesus. But yet no mā set vpon him, because his time was not as yet cum, in whiche he had determined to dye for the saluacion of mankynde, but he assayeth to alluage & mitigate their furye with gentle wordes. The people are accustomed to take vp stones in theyr handes (sayth he) and so openly to punish the euil doers and common malefactoris. I haue been nought

els but bestowed benefites on you of my fathers liberalitie: I haue better en-
 structed them that erred, I haue comforted them that were in affliction, I haue
 fedde þe hungry, I haue restored the one handed to both, I haue made cleane
 the leppouse, I haue healed the sicke, I haue diuyn away defaultes from men,
 I haue set them on foote that were diseased of the palsey, and such as had their
 shooes shrounken, I haue put away fevers, and al diseases and maladies,
 I haue called the dead to lyfe againe, and þe whole powert & auctoritie which
 my father hath geue me, hath he bestowed to succour you, & it hath ben freely
 employed to your commoditie. In al these thinges now which is þe one thing þe
 ye thinke worthy stoning? If he that is good and liberal be stoned, what is to
 be doen to naughty folke, and to them that be harmful? The Jewes being
 brought in conclusion to this poynte, that eyther they must byng furthe sum
 faulte against him, or els acknowledge their owne folpe, lest they should be
 haue no pretext to hyde their fury withal: we (say they) are not wont to stone
 any manne for his good woorkes sake, but we count tye worthy to bee stoned
 for an horrible crime, of all other most great, euen blasphemie: And in this
 thing we folowe the auctoritie of the lawe, whiche commaundeth such should
 be ouerthrowen with stones. Who can suffer any longer, that thou being a
 man, makest thyselfe God, haung eistones god thy father in thy mouthe as
 though we all were not the children of God, and as though thou were by him
 netwe and peculiar waye, Gods sonne, that thou and thy father may be partee-
 ners in all thynges? Is not this to take a certain godhead vpon thee? But for-
 asmuche as there is but one God, what manne soeuer (therefore) taketh vpon
 him to be selow to God in power, is inturious to Gods maiestie, and a rebell.

Jesus answered them: is it not written in your lawe, I saye ye are Gods? If ye call them
 Gods, vnto whome the worde of God was spoken, and the scripture cannot be broken con-
 cerning hym, whom the father hath sanctified, and sent vnto the worlde, doe ye saye that I blasphemie, because I saye, I am the sonne of God? If I do not the workes of my fathers
 beleeue me not: but if I doe, and if ye beleeue not me, beleeue the workes: that ye may knowe
 and beleeue that the father is in me, and I in hym.

The Jews.

The Lorde Jesus doeth with suche moderation make answer vnto this
 faulte which was layed to his charge, that he clearly auoyded from him the
 stone of blasphemie, and that also he did not, with any terribill wordes more
 engreue their stowardnes, and yet he did with great subtiltie defend that his
 due which he ought not to denie, because he would not haue it unknowen to
 vs: You (sayth he) lay blasphemie to my charge, because I name God to be my
 father. Is there not a greater thing than that, written in your lawe, eue in the
 psalmes? I haue sayd ye are al Gods, & sonnes of him that is hie. If God him
 selfe geue prayse of the dignitie of his name to them, vnto whome the worde
 of God was spoken, not onely calling them the children of God, but Gods so,
 and yet was not the maiestie of one God harmed, nor that thing can be untrue
 which is declared in holy scripture, howe canne ye stretche to me the faulte of
 blasphemie, that do say, I am the sonne of God, whome the father hath only
 sanctified & sente vnto the worlde, that by the sonne al should obtayne holinesse?
 If communication had betwene God and man, make of men Gods, and the chil-
 dren of God, is it not a thing to be bozne with, if I say that I am Gods sonne

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whiche am the woordes of god it selfe, and beho was with god befoze I came into the world, and am he that hath company with hym in all thinges: It is no presumptuous thing that I take vpon me in my woordes, a thing verily that becometh many other, by the auctoritie of scripture. But it were moze comendat to iudge by the selfe dedes, what name I ought to haue.

If my dedes doe not proue me to be aboue a man, if they haue not the profe of godly power, beleue not that I am the sonne of God, and that God and I agree thoroughly in all popites. But if ye see God the father shew furth his power in me, though as yet ye will geue no faith to my woordes, yet at lest beleue the dedes that ye see with your eyes, and take me for arrogant if I do not performe moze in dedes than I take vpon me in woordes. If ye would consider those thynges with pure simple myndes, it shoulde euen to passe that ye woulde geue faith to my woordes too, and doubte no moze, but that the father is in me, and I in the father, that bothe we, the one and the other are ioiunte & adherent together naturally & inseparably, whyles he worketh by me, what soeuer he wil, and I do no where swaue or alter fro his example and comendement: In so muche that he whiche beleueth on hym, beleueth on me, and whosoever speaketh against hym (speaketh against me.

The text. Again they went about to take hym, and he escaped out of their handes, and went auaile againe beyond Iordane into the place where John before had baptised, and there he abode. And many resorted vnto hym, and sayd. John did no miracle, but all thynges that John spake of this man, were true. And many belied on hym there,

When the Iewes had heard these saynges, heeing therewith moze an angry, wherewith in dede they ought to haue been reformed, they goe about to lay handes on hym, and so to accomplishe that thyng whiche they had already often attempted in vaine. But Iesus escaped out of their handes, declaring thereby, that he was well willing to suffer, when tyme shoulde cum. Therfoze when Iesus had taught there sufficiently, he geueth place for a tyme to theyr incurable furie, and went ouer againe beyond Iordane to the very place where John began first to baptise. (for as we haue sayd, he afterwarde chaunged his place, and baptised at the water of Sichem.) Here now Iesus abode in the desert, as one that had lothed or extremely hated the sinfull wickednes of the cities. And many came also thither vnto him, out of places y loyned nye thereto, to whose myndes the same that was bzured of Iesus, the sermons and miracles y wer heard and sene, did inflame. And of truth, the very place brought them furthwith in mynde to compare Iesus, who had already shewed sum triall a prouise of hymself, w John, whom they had known befoze. And whā they remembred that John had been in high auctoritie, and yet had dooen nothing els but preached the baptisme of penance, and without dooing any miracles had gotten himselfe so great estimation among the multitude, that he was thought to be Christ: And on the other syde, when Iesus had by shewing furth so many miracles, declared a power greater then mans strength, y he had so ofte put the Scribes and Phariseis to silence, with his prudent and pithie answers: finally, that John himselfe had so often testified so highly of Iesus, confessyng openly that hymselfe was not worthy to leaue the latchet of

of his doo: The Jewes (I say) considering all these thynges, had this sayng among them selves. Iohn (say they) when as he wrought no miracle, was in credite with the Jewes. Muche more therfore ought faith to be geuyn to this man, that with so wōderful seidome seen mitacles gathereth oz winneth faith to his wordes. And albeitt Iohns recorde of this man were heretofore litle be- leued, yet now the matter self declareth that his recorde was true, for so much as this said Iesus hath accomplished mo thynges than Iohn promised of the mans behalfe. And so now therfore, partely for Iohns relations sake, (whose reporte had no slender auctorite among the Jewes,) partely through his own wordes that wer full of godly wisdom, and partely for his dedes sake which did beare witnesse of his diuine power, many beleued that Iesus was verry Messias, whyles yet the Phariseis, the Scribes, and the Pryetes, did still continue and perseste in their stoward malice.

The. xi. Chapter.

A certain man was sicke named Lazarus of Bethania, the towne of esay, and her sister Martha: It was that esay whiche anointed Iesus with oymment, and kysed his fete w her heare, to whose brother Lazarus was sicke. Therfore his sister sent vnto him, sayng: Lord be holde, he whom thou louest is sicke. When Iesus heard that, he saied, this infirmite is not vnto death, but for the paise of go., that the soue of god might be praised by reason of it.

The text.



And furthwith occasyon is offered, wherby Chyldes glory and his fathers shoulde highly be renowned, & withal the malice of the Phariseis shoulde be prouoked to murder. For while he made his abode at Iordan, it chaunced that a certayn mā called Lazarus, lay sicke in the towne Bethania. This was both the sicke mans and the two sisters Mary and Marthas countrey. Furthermore, Mary was she, that (to p notable ppose of loue towards Iesus) with a ppreciouse oymment anointed his head sitting at a feast, and with her heare wiped his fete, which she had washed with teares. Wherof came a greate amitie betwene the Lord Iesus and this familie. Therfore whē Lazarus was through greuous sicknesse in perill, his sisters (trustyng vpon the acquaintance that they had with Iesus) sendeth to the woe him of his frendes diseale, doubting not but that he would of his maruailouse getelnesse towarde al folke, helpe his frend bring in daungier. Behold (say they) he whom thou louest is sicke. For they thought it enough to signifie the thing to him that loued the manne, and therfore they made not further intercession. To whom Iesus made aunswere: this sickness is not vnto death. God hath suffred it to fall vpon him, that by that occasion, God and his sonne shoulde bee glorified with putting awaye the sicknesse by their godly power.

Iesus loued Martha and her sister and Lazarus. When he heard therfore that he was sicke he abode two dayes still in the same place where he was, then after that he sayd to his disciples: Let vs go into Ierusalem againe. His disciples sayd vnto him: agayne, the Jewes lately sought to stone thee, and wilt thou goe thither againe? Iesus aunswere: Are ther

The text.

The paraphrase of Erasmus vpon

not the sixe houres of the day. If a man walke in the day he stumbleth not: because he seeth the light of the sunne: but if a man walke in the night, he stumbleth because there is no light in hym.

Iesus verily loued Martha and Mary, and their brother Lazarus too, & yet suffered he him to fall into sickness, and also to dye: lest we should thinke it an vnseemely thing, if at any tyme good folke and right holy menne bee punished with miseries of this worlde: God, as it were dissembling, eyther bicause so it is expedient for them y^e suffer, or els bicause it so helpeth to set forth the glozy of God, not that God doeth through mans harme procure his owne glozy, but that for mans sake, he is wont to turne the euels, which chaunceth vs after y^e law of mannes state and condicion, or by casualltye, to our saluacion, or to his owne glozy. He knew right well bys frenches sicknesse: yea, befoze it was told him. But yet was it fit, that his disciples myndes should be prepared and made ready for the great miracle that was to coe. Wherefoze, after repoyt was made to Iesus of his frenches discaise, he dyd not furthwith go thence, but tarried sylf two daies in that same place, verally not neglecting the daunger of his frenches, but looking for a moze large matter to worke a miracle of, wherewithal he him self, who should soone after dye, might lift vp the myndes of his disciples, weak and feble as yet, to the hope of the resurrection.

But his disciples keeping silence for feare, because he of late escapyng the handes of the Jewes, was thought to bee moze safe in the deserte, Iesus sayd vnto them: Let vs go into Jewrie again. And he the disciples heard Jewry named, remembryng howe vengeable and cruell the Phariseis hatred was towardes hym, and how often they had taken vp stones to cast at him, how oft they endeuored themselves to appzechend hym: the disciples (I saye) shode in dreade not onely of theyr masters harme, but also of theyr owne. For as yet they had not receiued the holy ghoste, and bare a certain worldly affection towardes Iesus, themselves lykewyse through feblenesse lothyng death. Wherefoze dissuadyng hym from goyng a gam into Jewry, they say: Sir haue you forgotten how that there a whyle ago the Jewes would haue stoned you, but lesse ye had secretly withd:auwen your selfe? And will you go thither agayne puttyng your selfe in open daunger? But Iesus did coumfozte theyr feartfulness by a parable, signifying that nothyng is to be dredde of them that cleaue to Christ: who is the light of the worlde. For the night hath bayn feares. The day knoweth no suche errorours. Hathe not the daye (saith Christ) twelue houres? The night shall not cum befoze his tyme. In the meane tyme, whosoeuer walketh in the daye, stumbleth not: for why, the sunne maketh hym to see and to eschewe stumbling. But the sunne beeyng taken awaye, whosoeuer walketh in the night, stumbleth, because he lacketh light. I am the light of the worlde, it is right mete that you bee guided by me, and folow my conductyng, and not to gooe befoze the lighte. Bee not afraied befoze the tyme. So long as I geue light vnto you, there is no leoparde. The night shal cum, when you beeyng disuersed from me, shall bee troubled.

The text.

¶ And he sayd he, and after he sayd vnto them: our frende Lazarus sleapeth, but I go to wake hym out of slepe. Then sayd his disciples: Lord if he slepe he shall do well enough.
Benedict.

Whobest Iesus spake of his death, but they thought that he had spoken of the naturall slepe. Then sayed Iesus vnto them plainly: Lazarus is dead, and I am glad for your sakes that I was not there, because ye may beleeue, neuertheles let vs goe vnto hym.

When Iesus had with this sayng intrigate the apostles feare, he sheweth the cause of his going furth on his iourney, sayng: Our frende Lazarus sleapeth, I therefore go hence to wake hym. When as the disciples that wer troubled with feare suppoled that Iesus byd not spake of very death, but of the common slepe, they answered: Sir if he slepe, there is no cause why you should goe thither, for slepe in sicke folke is wound to be a token of recovery of health. The disciples wer loth to go into Iewry again, and therefore to the uttermost of their power, they do auoyde the causes of going thither. But Iesus did by litle and litle prepare the myndes of his, earnestly to consider and beholde the miracle to cum. For he had therefore leauer say first he was a slepe then dead, to the entente he might after the blage of holy scripture shewe the hope of the resurrection. For they be rather a slepe than deade, which reste to lyue again. Neither is it so easy for any of vs to awake hym that sleapeth, as it is for the Loyde to call the dead to lyfe. Therefore the disciples not vnderstandyng the thyng that he spake of sleape, and wakyng out of sleape, to let them know that no hyde thyng was vnknewen to him, he sayeth vnto them more plainly: Lazarus is dead, not he added not the thyng that was than more stouite to be spoken, as concernyng the raiying him by again. For he woulde rather that to be signified than exprest, and hys mynde was rather to dooe the thyng, than promise it, euerie where makynge ready for vs an example of modestie and temperance. And because he answered them that tolde hym his frende was sicke, that that sickness was not deadly, but chaunced to the entente that Gods glory and his sonnes also shoulde bee set furth by it: a lyke thing sheweth he to his disciples, sayng: I am glad that I was not there while my frend was sicke and dyed, and for your cause I reioyce, that your trulle whiche I perceiue to be weake as yet, may be strenghted and confirmed with a more euident myracle. For if the sicke man had mended and recovered health (I being present) it might haue been thought a casualtie: in case I had at his sisters requestes sayed him that had been newly deade, the Wharifiers whiche synde faulte with all thynges, myght haue sayed for them that it had ben a lacking of senses, or but a swoonyng, and no death, for that sumtymes hapneth in sum diseases, that the bodies lyng a long tyme in swoone cum to life againe. Now forasmuche as it is a verry death in dede, there shal be a more plentrouse matter of belefe. Therefore let vs go to hym. The going thither pleased not the disciples for feare of the Iewes, whiche feare stakke soze in their myndes, and yet coulde they not impoure the godly and wrighty cause of that iourney. And albeit Iesus was not ignorant what thing troubled the myndes of his disciples, and though also he swaged thryr drede by reason that he sayed he shoulde goe to Bethania and not to Iherusalem, yet neuerthelesse the nyenesse of the place that they feared, made also their timorous mindes afrajd.

Then sayed Thomas, whiche is called Didimus, vnto the disciples: let vs also go that we maye see with hym: then went Iesus, and found that he had ycen in his graue faper hauer already. Wherfore he went vnto Iherusalem, about fiftene furlonges of, and many of the Iewes came to Martha and Mary, to comforte them ouer their brother.

Lazarus is
dead and I
am glad for
your sakes.
26.

The text;

The paraphrase of Erasmus vpon

The disciples being carefull and penyfe, (and yet durste they not refuse to do their maisters commandement,) Thomas whome the Grekes call Didimus, and in Latin is named geminus (a twinne) being more timorous than the rest, sayeth vnto his felowes, let vs also go. (if it bee certainly thus) to dye with him for as much as his determinate mynde is to bring bothe hymselfe and his into a manifeste perill of lyfe, whereas he may so denye that bothe shal be in safetie. Iesus than went furth with his disciples to Bethania, and said that Lazarus had lyen in his graue fower dayes alreadye. Verily Bethania was about fiftene furlonges of from Hierusalem, and thereof came the disciples feare, and thereupon also arose occasion that caused the miracle haue more witnessles and lookers vpon. For the nighnes of the place caused many to run thither out of Hierusalem, euen of fauour they beate to Mary and Martha, and of neighbourly durie to comfort them in the death of theyr brother. Whiche kynde of office and duetie was wound to to be done to sicke folke, euen for honour sake.

The xccc. Martha alone as she hearde that Iesus was cumming, went and met hym: but Marie sat still in the house. Then saith Martha vnto Iesus: Lord if thou haddest been here, my brother had not dyed, neuerthelesse now I knowe that whatsoeuer thou askest of God, God will geue it the. Iesus sayeth vnto her: thy brother shall ryse agayne. Martha sayeth vnto hym: I knowe that he shall ryse agayne in the resurrection at the last daye.

Martha that diligently bestidered her, went about all thinges with diligence: when one had tolde her that Iesus was cum: ight at hand, she with speede went out to mete hym. Marie kept still the house: Martha therfore when she was within the sight of Iesus (vpon right good hope that she had conceived of her brother to be called to life again) with a dolefull voyce, she saied vnto him: lord if thou haddest been here, my brother had not been dead, for thou couldest soone haue healed him with a word. Although in dede the thing is not yet euen at this present utterly with out hope. For I knowe that what thing soeuer thou askest of god, he will denye the nothing, although thou wouldest aske lyfe in hym that is deade and buried. These saynges were spoken of Martha with a mynde that neither did utterly despaire nor yet fully beleue. Therfore to confirme her belefe, Iesus sayed vnto her: be of good comforte, thy brother shall rise again. Neither did this promise satisfie Marthas mynde, who (because she had but a lillie pitious hope of her brothers rising again) could not but feare the matter. She was afraide verely, that lyke as he answered the messengers, sayng that the sickness was not deathlyke, and with that doubtfull answer beguiled them, so was there now lykewys some mysfortune in hys wordes that should disapeyre and deceyue her hope: I knowe (sayeth she) that my brother shall ryse agayne: but that shall bee in the last daye when we shall all ryse agayne, for sum I knowe, namely they that were of the Pharisees secte, beleued that there shoulde bee a generall resurrection.

The cccc. Iesus sayeth vnto her: I am the resurrection and the lyfe, he that belieweth in me, yet though he were dead, yet shall he lyue, and whosoever liueth and belieweth on me, shall neuer dye. Belieuest thou this? She sayed vnto hym: Ye Lord, I beleue that thou art the sonne of God, whiche should cum into this world.

Iesus therfore to further the womans assurance and opinion of hym, by litle and litle to greater thynges, and that he might declare himself to be verely
he,

he, that not onely could obtayne by prayer of God lyfe to þe dead (a thyng that is redde oft to bee doon of other holy men) but to bee the very fountayne selfe and authour of lyfe, bothe already geuen and to bee geuen to all thynges, noz that any death is to be feared of them, that putterth theyr confidence and hope in him, soasmuche as though death chance, it can nothyng hurte hym that cleaueth fast to the fountains of all lyfe: Iesus (I saye) vpon these considerations, aunswereth Martha on this wyse: Thou beleuest Martha that with my prayers I may ootayne of my father lyfe so; thy brother whiche is dead, thou beleuest that thy brother shall bee restored to lyfe agayne (as other shall bee) in the last day. Yea but thou must beleue this also: that they which shall rise in the last daye, shall haue lyfe by me, noz that any man hath lyfe at all, but by my gyfte, neither is any restored to lyfe again but by me, not onely touchyng death of bodye, whiche is not muche to be feared, but as concernyng the death of the soule also, whiche is most of all to bee feared. And the soule that liueth by me, And the reuiuyng soule, reuiuerth by me, so; I am the verye fountayne of resurrection and lyfe. He that cleueth to me by faythe, although he bee dead in bodye, yet shall he lyue. And take not this sayng to be onely spoken of thy brother, but generally, what man or woman foruer hath faithfull affiaunce in me, he shall not dye euerslastyngly, although his body lyuelesse lye at rest for a tyme. Martha, beleuest thou the thyng that I saye: Martha heeryng at this tyme altogether myndfull to haue her brother reuiued agayne, getteth no very apte aunswere to Iesus sayng, but yet she did confesse generally how hie she iudged of hym, sayng: Lorde I do beleue. I beleue that thou art Messias, the sonne of the lyuing God, who beeryng promysed of þe Prophetes, and many hundred yeres looked for, art cum into the world.

And as soon as he had so sayd, she went her waye and called Marye her sister secretly. The text.
sayng: The maidee is cum and calleth for the: as soon as she heard that, she arose quickely and came vnto hym. Iesus was not yet cum into the towne, but was in that place where Marye mette hym. The Jewes then which were with her in the house, and conducted her, to her the same Marye that she rose up hasty, went out and tolde them, sayng: She goeth vnto the graue to wepe there.

Martha vpon these wordes beeryng commaunded to returne home agayne, and to call her sister Marie, (her lamettable mournyng al redy aduaged) doth nowe leaue Iesus, and goeth all chearefull and full of good hope home to her sister: and calleth her secretly out of the throng of suche as were set round about her, and priuately telleth her in her eare the sorrowfull thyng, sayng: The maidee is cum and calleth for the. As soon as Marye knewe that Iesus was cum, and saw her sister chearefull and of good conforte, she her selfe also conceyued from good hope, although Iesus seemed to haue cum already to late, of whome therefore they did not often call by messenger, because they thought it enough if he once knewe his frendes perill, committynge al other thynges to his abyttlement. And so Marye, supposyng that his comyng was not for nought, with out delaye rose up to go mete hym before he should entree into þe house. And so it was expedient for the better bestowyng of that miracle þe was to be shewed. For fitte it was that many Phariseis shoulde be present, which although they came of very buerie for priuate frendship sake to se Marye, yet did they hate Iesus. These surely would not haue followed Marye, in case they had knowen how

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both that she went to meete Iesus. But therefore the Jewes that were with Mary in the house to comforte hir, when they sawe that with so great hast she arose by and went furth of the house, they folowed her: suspectyng that vpon a sudden pangue and brunte of heynesse she woulde haue goone to the graue: and there to wepe hir belly full, to satiate her sorrowfull harte with teares.

The state,

Then when Mary was cum where Iesus was, and sawe hym, she cummeth nye unto his fete, and sayth vnto hym: Lord if thou haddest been here, my brother had not been dead. When Iesus therefore sawe her wepe, and the Jewes also wepyng which came with her, he groined in the spiritte, and was troubled in hymselfe, and sayde: where haue ye layd him? They sayd vnto hym: Lorde cum and see. And Iesus wepte: then sayed the Jewes, beholde howe he leach hym: And sum of them sayed: Couldst not he whiche openeth the eyes of the blinde, haue made also that this man should not haue dyed?

So than Marye went furth and founde Iesus as yet brenntred within the walles of the towne: but abode in that place where as Martha had late befoze met hym. For he tarried there for Mary whom he commaunded to bee called to hym, chosyng a place fitte to wooke the miracle in: because the graue was not farre from that place, as the manner was then to make the dead mens sepulchres nye the hye wayes. When Mary was cum thither, as soon as euer she sawe Iesus (as in dede she was very wofull) she fell downe at his fete & spake wepyng, the same thyng that his sister had sayd: Lord (sayeth she) if thou haddest been here in due tyme, my brother had not been dead, and we had been without this miserable wepyng and waylyng. But Iesus, sayng Mary altogether in heynesse, & the Jewes lyke wise that folowed her, wepyng withal, he dyd not reason and stande in disputacion with her, as he did with her sister Martha, with whome he talked aparte (the people bryng remoued asyde) neyther dooeth he promyse any thyng, when as nowe was place and tyme to performe in dede, that which he had promysed Martha: but Iesus (I saye) full of all groined in the spiritte: and was troubled in hymselfe, euen to shew the truth of his manhoodde redy anon after to byng furthe a signe of his diuine powere and godhead. They wer no fained afflictions, that he was of so lochsome a mynde, and in hymselfe so troubled, but there was good spyll why he tooke vnto hym those motions of mynde, whiche came not of the infirmite of nature, but by the consente of reason: neither was it all one cause why other wept and why Iesus was troubled. They bewailed the death of the bodye of a certain worldely and naturall affection, Iesus rather misliked and lothed mennes synnes whereby so many soules shoulde perishe: he was disquieted through the inuincible diffidence of the Jewes, who wept for thers frendes bodelye death, when as themselves (as touchyng the soule) were subiecte to eternall death, and yet did they not wepe for themselves. Iesus desired that all men shoulde reuile from this death, and had indignacion that his doctrine, miracles and death, shoulde bee lost in many one. Therefore, after that by horrible-ries of spiritte, and by trouble of mynde, in countenance, eyes, & in the whole habite of his bodye, he had geuen a manifest profe of his manhoodde, (teachyng also by the waye that it behourth not to yelde and bee subdued to such afflictions, or to be called awaye from thynges of vertue) the turmoyle of his mynde beryng refrayned and stayed, Iesus sayed: where haue ye layd hym: not that he was ignoraunt therto, but to remoue all suspicion of discreyt from the miracle. His kynnesfolkes answered: Lorde, come and see.

That

That answerer proued that the graue was not far of. And heke as if at the sight of the graue his sorrow had been renewed, Jesus wepte. Growing a trouble went before, a token of sorrow that with force entered into his mynde. Jesus wepte

Tearres are as it were the blood of a mynde already wounded and ouertume. But these teares come not from a mynde that was ouertume, for they wer not bestowed vpon Lazarus that was dead, but they wer for vs, that we should beleue hym to be very man, and also learne how death of the soule is to bee pitied and lamented, which yet menne do not in suche sorte as hyre and bewaile. But the Jewes supposyng that Jesus was in suche moode for nought elles, but for the death of his frende, with whome he was acquainted, behold saye they how intirely he loued Lazarus, for whom beyng drad he wepeth in such sorte, and yet wer they nothyng of kynne. And sum ther wer that would haue layd to his charge and rebuke, his teares, wherewith he testified no mean or common loue to wardes Lazarus, sayng: Did not this fellowe of late geue sight to the blynde beggar to who he had no acquaintaunce? Why than made he not that his great frende should not dye? In case he had no wil to do it, why dooeth he now signifie with teares loue that runneth out of reason? If he could not do the thyng that is more easy to be doo, how did he that feat which is of more difficultie to be doon? The physicion many tymes saureth the sickes mannes life. There was neuer mā before gaue sight to him þ was borne blind.

Jesus therfore agayne ground in hymselfe, and came to the graue: It was a caue and a stone was layd on it. Jesus sayed, take ye awaye the stone. Martha the syster of hym that was dead sayd vnto hym: Lord, by this tyme he smellyth, for he hath been dead fourty dayes. Jesus sayeth vnto her: Sayed I not vnto thee that, if thou diest beleue thou shalt see the glorie of God? then they take awaye the stone from the place where he that had been dead, was layd. The stone

But Jesus now beyng nye to the graue, to declare plainly how horrible is the state of a manne that hath already lyen long in synne, and with how great repentaunce, how many teares are nedefull, that throught Gods meteye he may penitently retorne to the lyfe of innocencye, did graue agayne, and faced euill with hymselfe, exemplifying in hymselfe verely the thyng whiche ought to bee exhibit in vs if we wyll truely repent vs of the euylles and retorne from the same, whereto we haue long tyme nussled our selues. Nowe than they were come to the graue. It was verely a caue, whose mouth was closed with a stone layd vpon it. And that made muche to the belefe of the miracle, and to exclud the suspicion of inchantment and delusion, and because the belefe therof shoulde bee more certayne and sure yf the thyng wer doon by the handes of his frendes, and not with Jesus owne handes or his disciples (for those frendes suspect no fraude or illusion.) Jesus than turned hym to the dead mā, and sayed, take awaye the stone. The playne meaning of Martha, sister to the dead mā, did also set furth a made a more certentie of the miracle. For he now forgettyng what Jesus had promysed hit, did through the wepyng and heauynesse that the saue Jesus in, come agayne into her olde mynde and affectis, and conceyued almoste a certain diffidence. Verely she feared lest the stone being taken awaye the stinche of the drade bodye shoulde offende they: noles that Gods by, not considering that he which in the general resurrection should saye al mens bodies already many hundreth yeres before turned into dust, could

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coulde rayſe a dead body euen newly putrified: She (I tell you thus thyn-
kyng, ſayd: Lord, by this tyme he ſinketh. For he hath been dead ſower daies.
Jeſus therfore dyd with a litle rebuke, ſitte vp the vnconſtaunt, and waues
tyng womans ſayth, ſayeng: Haſt thou forgotten how I tolde the euen now,
that if thou diideſt beleue, it ſhould cum to paſſe that by thy brothers deathe
god ſhould be glozified: All they therfore dependyng and ſtaying in the expec-
tacion, and vpon hope of a newe wonderfull miracle, the ſtone by the Lord
Jeſus commaundement was remoued.

The text.

¶ And Jeſus liſt vp his eyes and ſaid: Father I thanke the, that thou haſt heard me,
for thou knoweſt that thou heareſt me alwayes, but becauſe of the people whiche ſtande by
I ſayd it, that they maye beleue that thou haſt ſent me: and when he thus had ſpoken, he
cryed with a loud voyce: Lazarus cum forth. And he that was dead came forth bounde hand
and foot with graue clothes, and his face was bound with a napkin. Jeſus ſayd vnto the:
Leaſe hym and lette hym goe.

And furthwith all theyz myndes and eyes potuſyng as men in doubt, our
Lord Jeſus liſtyng vp his eyes, to teache vs thereby þ whatſo euer great thing
we doo, we ought to referre it to God as author thereof, and withall, to de-
clare vnto the ſtanders by that hymſelfe ſhoulde by Gods power do it what
thyng ſo euer he ſhould do, ſaid: father, I thanke the becauſe thou haſt heard
my deſyre, not becauſe that it is an vncomly or a tymeſeruyng thyng to me: for I
knowe that ſoſmuch as thy wil and mynt is all one, thou dooeſt alwaye
heare me if I aſke any thyng of þ. For neither do I wil any thyng þ thou wilt
leſt not, but this prayer I make becauſe of the people that ſtande by: to reue-
lent that whẽ they haue ſeen the miracle, they may beleue that I do al thinges
in earth after thy will, and that alſo I am ſent into the worlde to ſerfurther the
glozy of thy name amongſt men. When he had ſpoken thus to his father, he
calleth out the dead man by name, ſaying: Lazarus cum furth. He coulde eue
with a becke alone haue made hym that was buried reuiue and cum out of
the graue: but this great ſterne voyce was a token of great power, wherwith
the ſoull ſoule that is farre of from the ſight of God, beyng buried in darke-
neſſe of ſynne, and rotten with filthineſſe of enoyme crymes, maye riſe again,
and cum furth into the light of truth. And without delaye, he that was dead
and buried, came out by and by at the volce of hym that called vpon hym befoze
all their eyes. And he came forth befoze them, his bodye ſounde and whole of
truth, but he came with all þ clothes vpon hym that he was buried in, that all
they might know him to be the ſame man whome they buried in ſuch apparel
thre dayes befoze. For as coffes wer wount to be doen withall, his feete wer
tyed with yſſes: and his handes bounde with ſepulchre bandes, his face alſo
bounde with a napkin. And now than was this a wonder, the dead carke did
not quier a litle litle, a litle, a litle, a lykelyhood of life returning again, as
for the moze parte it happeneth in them, whom we rede to be rayſed to life by
good and holy men. but this man that had been dead ſower dayes ſpace, came
ſoodainlye to life again at the commaundement of a woorde. And to make þ
miracle ſeme greater, he, both tied, a hard faſt bounde, ſoodainly cumeth forth
a byod out of þ depe ſecret place of a caue. Than (leſt any thing ſhould want
to the full perfite beleſe of the miracle.) Jeſus ſaid to the mannes ſcendes:
leaſe him & let hym goe, that his mouyng and luſty quicke pace maye declare
that

that the manne doth not onely liue but hath also his healt. Iesus could haue made the bandes to haue lewed of their owne accord: but sith with their seruice they had thoroughly the doing of all thinges, by al waies and pones thei both excluded suspicion of forgeyng the thyng, and confirmed the certaintie of the miracle. The twoo sisters aduertised Iesus than beyng absente, of their brothers sicknesse by other men. And in the absence of Iesus the man died, he was buried, he was kept till he shoulde withall. He was mourned for, with solemne recourse of muche people. The sisters themselves tolde Iesus of his death, thei shewed him the grave, when he had muche people waityng vpon him, the stone is taken away with other mens handes, and with other menes handes, was he lewed that came forth of the grave. Here is nothyng lefte to the vnfaithfull that thei coulde lay for their excuse. Neither did Iesus, when he had wrought so notable a miracle, speake any shoure word of himself. He did not checke a repproue the people because thair accustomed maner was to haun- dy, a synd faulte with his miracles: he requyreth no thanke of Lazarus or of his sisters.

Then many of the Iewes which came to Marie, and had seen the thynges whiche Iesus had, beleued on hym: but sum of them went their wayes to the Phariseis, and tolde them what Iesus had doon. Then gathered the hye pryetes and phariseis a counsell, and sayd: what dooe therfor this man doeth many miracles: if we lette hym escape thus, all men will beleue on hym, and the Romaynes shall cum and take awaye bothe our counte and the people.

The text.

Therefore, many that came of frendely dile to Martha and Marie, Lazarus sisters, when thei had seene so notable a miracle, thei beleued þ Iesus was Messias, and sticke to his doctrine, the power wherof they sawe before their face to bee so great and effectuall. And truely sum of them returning home to Ierusalem, shewed to the Phariseis the thynges that Iesus had doon a litle of Bethania. Therefore, when this great acte beyng so extradyng wonderouse was heard of þ Bishops and Phariseis, who, for the euident declaration of gods power, ought to haue worshipped Iesus, and to haue been ioyous on Gods behalfe, thei beyng styted with the prydes of enuye, canot now forbear any longer, but (to cause the thyng seme moze lawfult doon) thei call a wicked counsell, whereto they consulte among themselves by what waye and meanes they maye resiste suche great daungers. For albeit that the respect of pynate wrath, a sickness of soule set the on a woodnes against Iesus that was beneficiall towarde all men, yet wil they that this matre do appertain vnto the health a preservation of al the people. what is your aduice (say thei) to be doon: This manne dooeth many wonderfull thynges and exceedeth himselfe daily in doing of miracles. If we suffer hym to go on as he hath begun, it wil cum to passe, that lyke as now many of the people doeth thynke hielp of hym, so within a whyle al wyl take hym for Messias. Whiche thyng if it hap to be, and the brute therof cum to the Romaynes (that is to wit) that the nation of the Iewes hath forsaken the emperor and are fallen to a new king of theyr owne, whiche Romaynes do well knowe that of late a certayn kyng hath been ished for of the Iewes whiche shoulde set the nation at libertie, the Romaynes wil make cruell warre against vs: And so with al the prophane

Sentying

he paraphrase of Erasmus byon

Gentyles shall kepe with force this holy place. and with mannes slaughter
make haucke and destroye the whole flocke of the Jewes.

The xxix.

And one of them named Caiphas, beeyng the hie priest the same yere, sayed vnto them:
ye perceiue nothing at all. but consider that it is expedient for vs that one man dye for the
people, and not that all the people perishe. This spake he not of himselfe, but beeyng high
priest the same yere, he prophesied that Iesus should dye for the people, and not for the people
onely, but that he should gather together in one, & quibbe of God that your sacrificed a bode,

Whereas this their aduice, vnder the pretence of a publike health, tended
to the destruction of Iesus Christe thantour of all helthe, yet was it thought
vnto Cayphas to slender a deuise and to breake a counsell. He was the bishop
of that yere. For that dignitie as though within a while it should be faine for
altogether, had ceased to be a continuall course: but beeyng a benefice sette to
sale, it was fined for euery yere to the princes. Therefore he that professed him-
selfe chiefe prelate of religion, beeyng more wicked than all other, blameth the
cowardship of them that with deliberate counsell did further debate the mat-
ter, whether Iesus wote to bee put to death or nay: wher as it, (thought he) al
other thinges set apart, was to bee dooen incontinently and with speede. You
(saith he) that sitte deliberating whether this fellow that doeth such thyng-
es, is to be put to execution or no, seme not to wey the matter as it is: no; ye
consyder not how it is profitable and expedient for euery man, that this one
should dye for the people, rather than that he beeyng saued, al y people should
perishe. This sayng came not of the bishops owne mynde, that was ungra-
cious and full of murder, but by reason of the office of priesthode, whiche he
than bare, the spirite of prophete dyd bying forth a godly prophete by the
mouth of a wicked mā: which sayd prophete did geue foreknowledge how it
should cum to passe that Iesus should be by his death redeme & saue the Jewes:
not onely to bying this to effecte, that such of the Jewes as did beleue
should bee saued alone, but that those also among the Gentyles which lured
in diuerse countreys disperced throug the whole worlde (but to this end ap-
pointed that they should once be made the children of God throug saythe of
the gospell,) might bee counite together, and that the man of Jude, the man
of Ethiope, the Greke, the Scythian, and the Bytan, should ioine together in
fellowship of a common vniuersall church.

The xxx.

Then from that daye forth they toke counsell together for to put hym to death: Iesus
therefore walked no more openly among the Jewes, but went his waye thence into a coun-
trei nigh to a wyldernes into a cite whiche is called bethaniam, and there continued with
his disciples.

Now therefore, the Phariseis beeyng stablised with this voice of the wicked
bishop, do in their hartes certainly determine (which thyng they often before
attempted as occasion serued) to rid Iesus out of the way, by al meanes possi-
ble as though thereby they well provided for the preseruacion of the common
weale: and again, lest their ungracious aere should be the lesse sinfull, they
coultour their impletie: supposing they had now founde out matter to stirre and
prouoke all the people likewise openly and by the labor to put Iesus to death
as a hurtfull man to the whole nation of the Jewes: neither needed they (as
they thought) any faulte or any new cause to lay to his charge. Iesus therefore,
from

from whom nothing was hidde, although the rumour of the people did not aduertise him of the phariseis and priestes pretended malice, shewing himself a very man, all the while he was in Iudey came not abrode, lest he should increase their furye. But he conuicted himself a sarme of, from the boundes of the citie of Ierusalem, the killer of Prophetes, and went to the citie of Ephraim: wherunto the desert was nye, signifying by that dede that the wicked Iewes should forgo their synagogue: and a newe people (that should not sticke to the vntutefull woorkes of Moyses lawe, but to the faith of the ghosptill) should be gathered together, and a church made of them: which people should also (as the signification of the Hebrue woordes betokeneth) growe of a small beginning into an exceeding great thyng: for Ephraim to the Hebrues signifieth increasping. Iesus therefore taryed here with his fewe disciples, whiche though they wer woefully afraid of themselves also, yet durst they not forsake their Lorde.

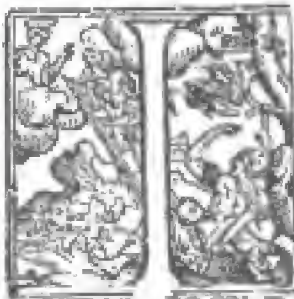
And the Iewes Easter was nye at hand, and many went out of the countrey by to Ierusalem before the Easter, to put in the shewbreads. Then soughte they for Iesus, and spake among themselves as they stode in the temple: what thinke ye, saying he cannot be here to the feast daye. The hye priestes and phariseis had given a commaundement that if any man knewe where he was, he should shewe it, that they might take hym. The text.

Nowe the very tyme was cum, sothly apoynted of the father: when Christe should be offered up in sacrifice for the saluacion of mankinde. For that most religious day of the Iewes was at hande, whiche they call phase, that is to wit, a passyng ouer: (in Englishe Easter) by that name calling to their remembrance that dede: which was, that long before y tyme the blood of a lambe stricken on the postes, did saue the Hebrues from the sword of the Kingell that kyllid the Egipcians: and those onely houses passed ouer that had theyr postes marked with the lambes blood. Now therefore before the feast whiche was very nye, many went out of diuerse coastes of Palestine to Ierusalem, there being purified with ceremonies of their lawe, to solenise that most holy feast, And to let vs knowe y nothing is more bareligious than Jewissh religion which consisteth in visible thinges: and sith also that while they take great hede with much vaine deuotion lest they ouerslip any thing that was prescribed them of Moyses, or that was added to by the phariseis: they be not loeth to do any thyng on the most sacred daye, which is of all thynges most wicked, that is to wit, to shed the blood of an innocent man. Therefore, whē there was a great throng of people together: & many of them knewe Iesus, whose manner was to bee present at suche feastes, they wondered that he was not there present: and standing in the temple, they talked one to an other what should be y cause that contrary to his customable maner Iesus was absent from so solenne & high a feast. From whiche solennitie would not he yet altogether absent himself, but to the entente he myght cum moze looked for, he deferred his cumming untill such tyme as he thought best. Furthermore, the bishops and phariseis suspectyng hym somewhere to hide himself for feare, they trauced and gaue a commaundement yea with an auctoritie also, that if any man knewe where he was in secreete, that they should shewe it that he might bee apprehended. And these appoynted holy customes the byshoppes and phariseis that were guides and maisters of religion, prepared themselves to the feastfull daye, but in the meane while they vnwares procured the saluacion of the worlde.

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The.xii.Chapter.

The text. ¶ Then Iesus five dayes before easter, came to Bethanie, whete Lazarus had been dead to hom he called from death. There thei made him a supper, and Martha serued, but Lazarus was one of them that sat at the table with hym,



¶ Iesus therfore knowing that thei had concluded vpon his death, and that the time also was nigh, when as he had determined willinglye to bee offered in sacrifice, an vnsotted lābe, for the saluacion of the world, he would no longer kepe hymselfe in secreete, but as one offering hymselfe to be a sacrifice, the seuenth daye before the feast of Easter, in whiche daye the Jewes wer wounte at a solemne supper, as it were, to taste before hand þ pascal lambe, he returned againe to Bethania: bothe to cal to remembraunce the latelpe doen miracle, and also to imprinted the hope of the resurrection in the myndes of his disciples, whome he knewe shoulde bee with his deathe exceedinglye troubled in mynde: For there dwelt Lazarus whom he had a fewe dayes before raysed from death to lyfe. And the place was moze notable for beyng nigh to Ierusalem. There therfore a supper was made readye for Iesus. Martha serued hym at supper: But Lazarus was one of the nombie that sat at supper with hym, to make it moze certain to them all that it was no vision nor ghoſte which latelpe was seene to goe out of the graue home to his house, for asmuche as he had now liued after his death many dayes, and had also, both commoned and eaten with other.

The text. ¶ Then toke Marie a pounce of oymment, called Nardus, perfitt a precious, and anointed Iesus feete, and wiped his feete with his haire, and the house was filled with the about of the oymment,

¶ There did Marie, (who with a singuler loue, loued þ Lord Iesus ardently,) cum to the feast, as well for many other causes, as for the late benefite shewed vpon her brother: and shedd vpon Iesus head sitting at þ table, a great quantitie of verye precious oymmente, which was made of the beste kinde of Nardus, to the mountaunce of a pounce: In so much that the whole house was filled with the sauour of the oymmente. And yet was þ womans (such loue as hath not been heard) not herewith content, but annointed his fete w oymntmēt, and washed them with teares, & wiped the with her haire: not that she thought Iesus did deelyte in suche delectables, whose moderate sobrietie she knewe, but great seruencie of loue caused her do as her mynde gaue her, without staye of herselfe: for truly she knewe not nor considered what she did: but yet through doing honoz, she gaue aduertisemēt before hand of Iesus death and burfall, and was a figure of the churche, whiche shoulde embrace with godly honour the lord whom the Synagogue despyed,

The text. ¶ Then said one of the disciples, euen Judas Iscarioth Symons sonne, whiche after-ward he betrayed hym, why was not this oymment solde for three hundred pence a geuen to the poore? This he said not that he cared for the poore, but because he was a thefe, and had the bagge, and bare that whiche was geuen.

¶ The disciples thought muche at the bestowynge of this oymment as a thyng wastfully

waſtfully ſpent, but ſpecially Judas Iſcariot was moued withal: to whom as to the worſte of them all, the purſe was committed, to thence that the worſt mā ſhould be the diſpoſer and laier out of the naughtieſt thing: he was wont, as the maner of thē that hath the handelyng of money is, which is com- mon to many, to ſteale priuily ſumwhat thereof to himſelfe: not with a ſingle pure mynde depending of the maſterſhip and auctoritie that Jeſus had ouer hym, but euen thā making prouiſion for hymſelf, wherwhe might lye, after he wer departed out of Jeſus ſellowſhip: He therfore, repynnyng againſt Marie ſaid: to what purpoſe is it to loſe ſo pꝛecious a thing? For neither is our Lord and maſter delited in ſuche nyce thynges, neptter is this ſumptuousnes ſe- mpyng for our feaſt. And in caſe this woman had been determind to beſtowe ſo pꝛeciouſe a thyng, when it had been geuen, it myght haue been ſolde and the pꝛice therof geuen to the poore. This (ye wote well) had been more godly and more ſeruyng for our maſter and vs too. Albeit in dede the other Apoſtles alſo did ſp cake theſe thynges of a ſimplicitie, and ment none cull therein, yet had Judas a farre bulike mynde though he his wordes wer like vnto theiſe: for he had no care of the poore mens cauſe, but he kepte the purſe: and þ thing, whiche frendes ſent of their free good wil, did he full vnluſtely kepe, and ther- of priuily ſtole ſumwhat, euen than ſhewyng ſum pꝛofe of hymſelfe, how vn- fit he is for the miniſtracion of goddes word, whole mynde the inordinate de- ſire of money doth poſſeſſe.

¶ Then ſaid Jeſus, let her alone: againſt the date of my burying hath ſhe kepte this: for the poore alwayes ſhall ye haue with you, but me haue ye not alwayes. *The people of þ James therefore had knowelchace þ he was there. And they came not for Jeſus ſake onely. The reſte;* but that they might ſe Lazarus alſo whom he raiſed from death: but the ſix pꝛieſtes helde a counſel that they myght put Lazarus to death alſo, becauſe that for his ſake many of þ James went away, and beleued on Chriſt.

But Jeſus did ſo apleaſe his diſciples murmurynge, that yet he did not open- ly diſcloſe the malice of Judas, and in ſuch wyſe he toke Marias part, that he ſignified, howe of his owne voluntarie wyll he ſhould dye. For our Lorde Jeſus moſte coueted to haue all folke induced to beleue: not that by compul- ſion of man, but by his own good aduſement, he ſhould ſuffre death for the ſaluacion of man, euen as he would and when he would. Strudge ye not (ſay- eth he) at this womā's obſequiouſneſſe and benefite towards me. This coſte is not loſt, but this hony is dooen and beſtowed againſt þ tyme of my bury- yng, which honoz this woman doth now pꝛeſentynge the thing, for than ſhall there lacke wherewith to anoynte. You do iudge well of me that beyng aloue I haue alway refused ſuche pleaſante thynges, yet I wyll that my death and buriall be ſumly and honozable: do not haue enuy at this my honoz, which is beſtowed on me, that ſhall ſhortely departe hence.

Ye ſhall haue alway with you tradie at your hande, great plentye of theſe co- mon ſort of poore men: whole nede ye maye ſuccour, ye ſhall haue me but a while. And becauſe many of Ieruſalem came much to Bethania by reaſon of the myneſſe, and becauſe Lazarus, in that he was a notable and a ryche man, and thereby knowen to many, (but yet was he the more known through the fame of the late doon miracle;) it was not vnknewe abrode that Jeſus was at Bethania. And anon verie many came thither out of the citie thicke and thyeſolde, partely to ſe Jeſus (whole fame and renowne), the myracle that

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was so notable, dyd muche encrease,) partly also they came to se Lazarus, whom they hearde to be raiſed frō death to life. The curiositie that is naturally geuen to man, caused them thus to do. Moreover, enue & despite against Iesus had so blinded the myndes of the pylles and the phariseis, that it dyd not suffice their malice to put Iesus to death, but they fel in deuice also howe to make Lazarus away, against whō they could lay no colour or lykelihoode of any fault. They had cast out of their sinagoge the blind man, because he did boldly defend Iesus glorie among them, now their enuy was grown to such malice, that they were in mynde to kyll Lazarus, a man of great estimation and power, of whom they were neuer by any wordes or dede prouoked & offended, and against whom they could not imagin any thing: and kill him would they for nothyng els, but because many Jewes being moued with so manifest a miracle, did fall awaye frō the phariseis cōspiracie, & beleued in Iesus.

The text. On the next daye: muche people that were cum to the feast, when they heard that Iesus should cum to Ierusalem, take branches of palme trees and waite forth to meete him & crye Hosanna: blessed is he that in the name of the Lorde cometh kyng of Israel. And Iesus got a yong aſſe, and sat thereon as it is written: feare not daughter of Sion, behold thy kyng cummeth sitting on an aſſes colic.

But the dayes folowynge when as a great route of men (whiche were assembled at Ierusalem because of the feastful day,) had knowledge that he would leaue Bethania and cum to Ierusalem, to do hym honor came they to meete him wth branches cut of from the palme trees, wherwith they strawed the waye that he should goe by. For of this tree were theye garlandes made that gate victorie, and it was a tree partekynge to triumphes, alway greene, long and hye, hard to be climed vpon: but of a pleasant sweete frute, and by a certayne peculiar power of nature it riseth vp againste the weight & burden that is laied vpon it. And that saynge whiche is written in the Psalmes. Glanna, prayse & honor be to him that being looked for of vs, cummeth in the name of the Lorde, was cryed vp aloude like as the people is wont to publishe and witnes a common ioye. Iesus also (euer before this tyme bearyng a full low sayle, & a contempter of worldly glorie,) was then contente to cum to Ierusalem with a newe solemne poorely shewe. For after he had gotten vnto him an aſſe, he rode vpon her, wher as before he was wound to walke his iourneyes on foote, partly to teache his how vaine is the honor of this world, partly to ratifie that whiche Elai propheticd of hym, for it is written. Feare not daughter of Sion, behold thy kyng cummeth to thee, meke and gentle, sitting vpon the colic of an aſſe. Suche a pompe certainly becommeth well the kyng of the spiritual Ierusalem, which is the church.

The text. These thinges vnderstood not his disciples at the first, but whā Iesus was glorified, then remembred they that such thinges were written of hym, and that suche thinges they had doct vnto hym. For people that was with him when he called Lazarus out of his graue and raiſed hym from death, bare record. Therefore mette him the people also because they hearde that he had doen suche a miracle.

The apostles verily at that season vnderstode not these thinges, supposynge them to be doe by casualtie, but after that Iesus through death, through his resurrection, and by sending downe the holy ghost was glorified, thā cōferring the thing that was doen with the wordes of the prophetes, they well perceiued that the wordes whiche the people cryed out aloud, and also þ thing þ he thus

thus cūpnyng did, was wrytten of hym. For there were sum which looked for such a king as worldly kinges be. Chyestes pleasure was to haue those mens expectation decided, declaring þ the kingdome of the ghospel both not consist and stand in the aide & defenses of this worlde, but in mekenes, and heauenly doctrine. This great & notable affection that was in the people, came of those mens sitting and prouocation which had of late been present a litle before at Bethania, when the Lord rased Lazarus out of his graue, and so they made relation of that thyng whiche they saw with theyr eyes, to ether. And therof came it that suche a preace of people came forth to mete Iesus, because they had learned of them that saw it, how that this wonderous miracle, suche one as had neuer been heard of since the beginning of the world, was wrought by him. And accordyng as the thyng brought with it in open apparaunce, a certain godly power, so had he such honour geuen vnto him, as was neuer geue to any prophete.

The phariseis therefore said among themselves, perceiue ye how we perceiue nothing: beholde all the whole world goeth after him. There were certain Iewes amongest the that came to worship at the feast, the same came & perfour to þ the ship (whiche was of Bethsaida a cite in Galile) and beseech him saying: that we would haue se Iesus: Philip came and tolde Andrew. And againe Andrew and Philip tolde Iesus.

The rest.

That thing moue the mindes of the priestes and phariseis almost into desperation: neyther do they repēt them of their wicked enterpryse, but there was a spitefull muttering emōg the, & thei saied: ye perceiue þ with al our crafty policies & deuices against him, we go nothing forwarde in our purpose, but the more we do resist, þ more doth his auctorite flourish, & the more earnestly doth þ people fauour him. Before this he had but few disciples, beholde nowe the whole worlde fallerh frō vs to him, in so muche þ now it is somewhat dangerous for vs, opely to arrest him. The vngacious phariseis had this communicacion to thintēt they myght thereby stirre & prouoke the one an other to set on, and sodainly to cum vpon þ lord Iesus w more succour & greater guiles, wherefoze thei did not archtue & accōplish this mischeuous acte, before thei had the graūd consent of þ phariseis, the scribes, the priestes & the asscient towlers, the people also (as in dede theyr minde is vncōstant) beyng inflamed w the same fury & wicked mynde, yea & with Helate the viceroies auctorite: neyther yet without deceitful craft brought in withail by Judas þ traitour. The people notwithstanding, did þ tyme so fauour Iesus, þ the Gentiles also whiche for religion sake came to Ierusalem there to praye, muche desired to se Iesus. The reuerence of that temple was so great, that out of farre countreis many went thither of deuotion to serue god, and for religion sake. Vicerly from that tyme, a certain likelhood of a thyng to be, was shewed; that is to wit, that the Gentiles beyng before Idolaters, should haue recourse and cum to be of Chyestes church (wherof that temple at Ierusalem bare the figure) & should louingly embrace Iesus with due religiō, whom þ Phariseis reuered. These folke therfoze beyng very desirous to se Iesus, of whom they had heard so wonderfull thynges, yet they wer bashfull, and with shamefastnesse letted to appoche vnto him: for in dede they couered not only as he passed by lightly to se him in the thrōng, but also to salute him, and to heare him spake nere hand: these persones, I saie, do cum to Bethsai, to whom (by reason of nighnesse of countrey, for he was bozne in Bethsai a cite in Galile of the Gentiles) they wer known; and their cumming to him was, he would make them

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waue into Iesus. For they gaue knowledge that they wer very desirous to se Iesus. Philip brake the matter to Andewe, they beyng companions of one cite. For Andewe was of a greater auctoritie with the Lord, because he was fyrst of all called. They both therfore went to Iesus, and declared vnto him & certain folke there was, not Jewes, but Gentiles, whiche out of measure desired to se him, if he would vouchesafe to admitte them.

The text.

And Iesus answered them, saying: The house is cum that the sonne of manne must be glorified. Verely verely I saye vnto you, except the wheat corne fall into the ground & dye, it abideth alone: If it dye it bringeth furth muche frute. He that loveth his lyfe shall destroye it, and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall.

But when Iesus was certified by his disciples & the heathen also longed to se him, whē as so leudely he was contēded of & Phariseis, & priestes, vpon this occasiō he began to open his death to his disciples, & what great frute it should bring, not onely to & Jewes, but to all & world: for because in lyke maner as & miracle of raising vp Lazarus, alone did drawe & prouoke not onely many Jewes, but also Gentiles to his loue: so should his death & resurrection moue and drawe all the countreies of the whole world: Then Iesus gaue aunswere to his disciples & shewed him the godly minde and affectiō of the heathen, and saied: Ye shold heare the Jewes saie with a loude voice: blessed is he & cummeth in the name of the Lord. Ye se & Gentiles drawe to me with lyke desire, and why? Because now the tyme is nigh, & when the Phariseis beleueth that the sonne of man shall bee betterlye exalted, than shall he bee most glorified withal nations of the worlde. It is a new kynde of glorie, & by a newe way must it be gotten. I beyng alive, haue drawen fewe to me: but when I am dead, my fame shall be spred abrode, & drawe mo thā my bodily presence hath doen. Ye be loth to heare of death, yet take that for mooste sure, whiche the wheat corne be cast into the ground, & beeyng buried there, dooe rotte & dye, it shall bring furth no frute, but it only alone, abideth safe: But if it be dead and yte buried in the ground, it sprouteth vp againe with muche gapne of frute, yea dyng for one corne an hundred, and nowe the corne standyng topfully vpon the ground, garnisheth the fieldes abrode in many places, & with a plētous increase enricheth the countrey. The thyng, that is commodious to many, is the mozt to be coveted, and the saluacion of many is to be redeemed with the deathe of a fewe. So to bestowe life is no petillemente, but auantage, and this is not to lose the lyfe, but to kepe it. For the soule doeth not perishe whiche departeth from the bodye, no; the bodye doeth not altogether go to destruction, that in tyme to cum shall liue moze blessedly, and be immortall. Therfore whoso euer loveth his life in this worlde, whyle he cūll kepeth it, he loseth it. Contrary, whosoever hateth his life in this worlde, and for the furtheraūce of the ghospell casteth it into perils, and betaketh it to death, he doeth not lose lyfe whiche he so bestoweth, but kepeth it: and for a mortall, a moyte, and a tyme ched lyfe, shall receiue at the tyme of resurrection, an eternall and blessed lyfe. In lyke maner, he that kepeth the wheat corne, loseth it, that euen els of it selfe would perishe, but he that soweth and buryeth it in the ground, in conclusion well saureth it, within a whyle after to receiue the same againe with auantage: whiche he thought he had losse.

excepte the
wheat corne
fall into the
ground &
dye.

¶ If any man minister unto me, let him follow me: and where I am, there shall also my minister be. If any minister unto me, him will my father honour. Now is my soule troubled, and what shall I saye? Father deliuer me from this houre, but therfore came I unto this houre. Father glorify thy name.

There is therfore no cause why my death should trouble you: whiche death once shall be followed, to thentente that you, whiche shall be followers of death, may be partakers bothe of glorie and immortalitie. I as the auctour of the ghospels busynesse, do bestow my life willingly for the saluacion of y^e worlde, and my fathers glorie. You shall be ministers of the same busynesse repoyning and publishyng abroad through the whole worlde with yowr preachyng, those thynges that I haue both wrought and taught. The same thing that the Synagogues and Phariseis doe now with great craft deuise against me, shall the wicked execute vpon you, which vngracious persones loueth the worlde more than God, and whyles still foolishlye they kepe this lyfe, they loose euertlasting life, and cast themselves headlyng into euertlasting death. If one profess him selfe my disciple or minister, it behoueth the same to followe me theyr master & Loyde. For it is mete that the seruante be not pulled awaie from his lord, neither in prosperouse thynges nor aduersaunt. Whom I haue partakers and companions in afflictions and aduersitie, them wil not I disiect from the fellowship of felicitie: but wherforeuer I becom, there shall also my seruant be. And though the world reiecte me neuer so much, yett shall my father enhance me to glorie. And in case any man behaue hym selfe as a faithfull seruant to me, hym in recompence of transitorye harmes, and for ignominy wherewith he liueth in rebuke amonge men, my father shall bewtifpe and honour with eternall felicitie, and true glorie. For my father shall acknowledge not me onely, but the ministers also of his onely sonne, and shall vouchesafe lyke rewarde vpon them, whom he hath knowne to suffer suche like thynges as his said sonne did suffer: Affliction had here, hath of truely his anguish and paine, by treason of the infirmite of mannes body. But the saluacion of many well considered, the felicitie of euertlasting life wel pondered, which are redeemed and recovered with a short tyme, ought to conuince this quattering feare of mans nature. And yf in time to cum, ye feele that nature ittherly and repyneth against the dreadfull tormentes and deathes, wherewith ye be menaced & threathned, do not utterly sterre away as men discomfited and clearly ouercom, but let valiantnes of mynde alway depending of the father of heauens aide, vanquish in you y^e feblenes and cowardnesse of mans nature. But euen now also I fele myne owne soule troubled in my self, because the day of my death is nye. Ife a loze greuousse tempest imminent and hang ouer me. What shall I saie, or whither shall I turne me? Shall I yelde to the infirmite of the bodye, whiche abhorreth deathe? Shall I flic to the succours of the worlde: or shall I for the loue of myne owne life neglect the life of the whole worlde: no not so. I wil accomodate and applie my selfe to my fathers wil. My naturall infirmite, bringinge loze mannyed with the horriblenesse of death, shall saue vnto hym: Father, if it maye be, kepe me safe from this instant perill of death. But charitie, whiche muche desireth mans saluacion, furthwith uttereth to this sayng: Yet rather for all that (saith she) (in case it be fit and expedient so to be) let the covered deathe cum, when as after the will of the spiritte, whiche doth no where disaieure with thine, I haue willingly and wittingly offered my selfe to deathe.

Now is my
soule trou-
bled.

The paraphrase of Erasmus vpon

brynge thou it to passe, that my death & resurrection may cause thy name to be notable and famous in all countreys of the world, that when thou art once knowne, the people honoring thee, may attaine to eternall saluation.

The text. Then came a voice from heauen saying: I haue both glorified it, and will glorify it again. The people therefore stood by & heard it, said that it thundered: other said an angel spake to hym. Iesus instructed, and said. This voice came not because of me, but for your sakes. Now is the iudgement of this world, now shall the prince of this world be cast out. And if I wet lift vp from death, will drawe all men vnto me. This he sayd signifying what death he should dye.

After our Lorde Iesus had thus prayed, with his eyes lyft vp into heauen, the voice of the father came from heauen saying: I haue glorified my name and will after this moze excellently set it forth. For alledy his name through so many miracles was wared great and muche known among men by his sonne, but mozte chiefly by raising Lazarus from death to lyfe. And soone after would he augment the glozie of his name in all the nations of the worlde by the crosse, by the resurrection, and by the ascending vp into heauen, by sending downe of the holy ghost, and by the preaching of his apostles. Moreover the route of people which stood not far of, when they heard the voice that came down from heauen, because they toke litle heed: neyther was it euident to them vnto whom that voice did appertain, that companie of people (I say) agreed not in their opinions of the thing. For sum did interpretate the voice & they thought they heard to be a thunder, for the voice came out of & cloudes. Sum again did interpretate & thing moze fauourably, saying sum angel did speake vnto hym. But Iesus to make them take moze heed, & also to put awaye from hym al suspicion of praise, saith: this voice whiche is neither noise of thunders nor voice of angel, but & voice of my father which hath heard my prayers, came not for me who knowe in my selfe my fathers minde, but it is tyme for you that ye may vnderstande that my father & I doe agre, and that whatsoeuer I doe, he being the author, I do it for your saluation sake. You haue heard what my father hath promised as touchyng my death. Now shortly muste Satan be wrestled withal for good and ill, who is the prince or rather tyranne of this world, and through synne hath hitherto kept al them in death, which loue this world. Now is the cause of the whole world drawen into iudgement, but falsehood being reprobued, trueth shall cum to light: And whyles the prince of the world, the author of death, thinketh himself a conquerour, he shall through death be put fro his tiranie. For al men shal be pardoned theyr synnes through fayth of the gospel. Sinne once taken away, the tyrantes force & strength is qualled, who is valiant and mightie in no other wepon saue sinne onely. And as he that shal thinke himself to haue the victorie shal sooner be expelled his kyngdome: so I that shal be thought vtterly made away after I be lifted vp from the earth, wil drawe al thinges on curie side vnto me, of right chalengyng that thyng vnto me, whiche hitherto he hath kepte in possession by tyranye. Furthermore in that Christ saied: When I shall be lift vp from the earth (because the saying was doubtful, and yet right fitte to expresse & thing,) he would signifie what kynde of death he should die. For they & are hanged vp vpon a crosse, hang vp on hys that al men may se the & far of: And he gaue the withal a pynny warning of the olde flogie, which sheweth & a byasen serpente, being

being a figure of Christ, and set vp vpo a hie pole, did geue to al them that be-
helde it, though it wer a sacre of, present helpe against the mortal woundes of
serpentes

The people answered him, We haue heard out of the law & Christ in dede euer, & now saye: The text is:
est thou, the sonne of man must be liſt vp, who is that sonne of man? Then Iesus sayde
vnto them: per a litle while is the light with you. Walke while ye haue light, leste the
darkenes cum on you. For that walketh also in the darke, knoweth not, whither he goeth:
while ye haue light, beleue on the light, that ye may be the children of the light.

And yet wer there sum in that assembly of people, whiche did contest (because
of the foreſpeakyng of death) that he had spoken of the tormentes of the crosse.
And thereupon they stood in argument, that he was not Messias which pub-
lished & himſelfe ſhould dye: wheras scripture geueth to Messias, power, and
a kyngdome eternal. For thus writeth Daniel: His power is an euerlaſting
power, which ſhal not be taken awaye: and his kyngdome ſhal remaine for e-
uer. And againe Michas & prophete ſpeaketh thus: His outgong hath been
from the beginning, & from euerlaſting. Also Esai ſaith: And there ſhal be no
ende of his peace. Yea and moreover the prophete of & psalmes dothe promise
him a perpetual priesthod, ſaying: Thou art a priest for euer after the order of
Melchisedeck. Then say they therfore: We know by the law, & when Messias
ſhall cum, he ſhal abide and continue for euer. What meapeth it therfore that
thou ſaith, it ſhal cum to paſſe that the sonne of manne ſhal be liſt vp from
earth: but and if to be liſt vp from the earth be to dye, and if thou wolde haue
the sonne of manne (ſo often as thou ſpeaketh of him) to be taken for thee thy
ſelfe, eſther ſhalt thou not dye, or els that sonne of man is not Messias, if the
prophetic ſaye truth.

Well, because these saynges wer spoken of malice: Iesus made no an-
ſwere to them. Merely he myght haue answered that he was not onely man,
but alſo god, & that he ſhould of truthe dye, as concernyng his natural manes
bodye, but yet ſo that it ſhould ſoone riſe againe, noz yet ſhould that death let
the perpetuall of his kyngdome; because it ſhould not be worldly, but a ſpi-
rituall kyngdome. But neither did they vnderſtande theſe miſteries; noz yet
was there oportunitie to declare theim openly. He doeth onely counſell them
that (ſetting aſyde all blindeneſſes of harte) they woulde ceaſe their cryyng
out on the truthe that was cum to light, ſpeciallye ſeyng that it ſhoulde with-
in a while be taken awaye. For that the light of the goſpell ſhoulde euer be
thoroughly aboliſhed, but that they ſhould not after this heate of his owne
mouth his doctrine, noz ſee hym worke any myracles, whiche myght geue
them light to ſe they ſolue, & repent theim of it: yet a litle while (ſayth he) is &
light with you. Wherefore, while ye haue this light, walke ye, and amede ſith
there is good cauſe, leſt the lighte being ſodainly taken awaye, darke night
cum on you. and than ye deſpye all in vaine, the thyng that is taken from you
whiche now beynge offered vnto you, ye do contemne. Whoso foloweth the
blinde aſſecrions of his owne minde, walketh in darkeneſſe, and knoweth not
whither he goeth: and whyles he beleueth that he doeth wel and godly, he fal-
leth into death. If a man the light of the world: who ſo beleueth in me, ſhall not
erre or ſwate from the truthe. The children of darkeneſſe ſpech from & light,
while you therfore haue lighte, beleue on the lighte, that ye maye be ſcene the
children of light. He that beleueth, ſeeth, whoſo beleueth not, the ſame hauynge
ſpyghte, is blinde.

The paraphrase of Erasmus vpon

The text.

These things spake Iesus, and departed and hid himselfe from the. But though he had doen so many miracles before them, yet beleued not they on him, that the saying of the prophet Esaias might be fulfilled, whiche he spake: Lord who shall beleue our sayings: and to whom is the arme of the Lord declared?

Iesus spake no more to them at that tyme, lesse he should the more prouoke the furie of them, whom he knewe to be very prone vnto all mischief, but he went thence, and hidde himselfe from them, and so would he through his absence and with silence assuage their cruell woodnes, and therewithall admonishing vs by the way, that (according to his example) as ofte as we haue to do with wilfull persones, and that there is no hope to do them good, we than ought to geue place for a tyme, lest not onely we do them no good at all, but also make other the worse. For what is more to be lamented, than the myndes of those Iewes: for where as our Lorde Iesus, through so many, so cleare, & so woonderfull miracles wrought before their eyes, ought to haue brought them most surely to haue beleued his saynges, yet did they stande stiffly in their vbeleife, no doubt but euen blinded with enue, hatred, ambition, avarice, and other vngracious concupiscence of the mynde. And euen so Esaias long a go dyd prophetic that sum suche should be, sayng: Lord who hath beleued our wordes, and to whom is the arme of the Lord opened: Verily, therefore they did not see the power of God in Iesus his doynges, because being blinded with their malice, they did not beleue.

The text.

Therefore could they not beleue, because that Esaias sayeth agayne. He hath blinded their eyes, and hath hardened their hartes, that they should not see with their eyes, and see they should vnderstand with their hartes, and should be converted, and I should heale the. Suche things said Esaias, when he sawe his glorie and spake of hym.

Yea and they did not beleue, because they would not cast awaye their naughtie desires. And this also did Esaias speake of before: He hath (saith Esaias) blinded their eyes, and hardened their hartes, & they should not see with their eyes, and vnderstand with their hartes, and should be converted, and I should heale them. For they, seeyng did not see, and vnderstandyng did not vnderstande. And contrary to their owne saluacion, they made all they coulde against him, at whose hand alone, saluacion was to be hoped for. These things told Esaias long a go, who being spiritually inspired, saw with the eyes of prophetic, the glorie of the sonne of God, whiche (in tyme to cum) he should haue being a very man. And he propheticd that he sawe, and the thyng whiche he propheticd should be, haue we seen doen.

The text.

Nevertheless among the chiefe rulers also, many beleued on him, but (because of the Phariseis) they would not be knowne of it, lest they should be excommunicate, for they leaue not prayse of man, more then the prayse of God.

Yet for all this, these mens vbeleife did not exclude the saluacion of other & did beleue: for many gaue faith to Iesus, not onely of the vulgar people, but of the nobles also. But nevertheless, the men of worshyp durst not confesse the faith openly, for feare of the Phariseis, whiche had made a decree, that whosoever did confesse himselfe to be a discipule of Iesus, should be excommunicate & thrust out of the synagogue. Ouer this, those whiche haue preeminence in the worlde, ignorentethem muche. For as yet they saydly was not stable & perfit, but not withstanding that, it was for that tyme, a good begynnyng of an euangelicall mynde, to thinke well of Iesus: though feare & shamefastnesse kept the to shewen furth. Enue stopped sum, couetousnes lested other, and other sum

otherworldly ambition hinder why they did not with an whole harte cleave to Christ, for whose sake all thynges are to be contemned. But because the holy ghoste, whiche corroborateth a man towarde the gospel, was not yet geuen, many beleued fearefully, as yet setting more by mans glorie than Gods. To be highly placed in the synagogue was honorable among men, but to be reiecte out of the wicked mens synagogue for Christs sake, is honour & praise before God. But feare and infirmite in men that be of nature weake, soone obtenech forgiveness. Howbeit, those whiche were so blynded with millic desires, that with a wicked conscience they spake against Christe, turned away the people from him, layed snares for him, and ouer that craftily sought his death, it is needfull (I saie) that those perishe, because they would not bee saued.

Jesus cryed and said: he that beleueth on me, beleueth not on me, but on him that sente me: and he that seeth me, seeth hym that sent me. I am cum a lyght into the world, that whosoever beleueth on me, should not abide in darkenesse.

At other tyme againe, Jesus goyng abrode in the sight of the Jewes, now when theyr fury ought to haue been well appeased, the more to moue them all to beleue, & to leaue them no excuse at all that through their owne wilful malice would perishe, declaring what great profite should cum to the that beleued, & how great destruction to the that did persiste in there vbeleue, Jesus (I saie) cryed & said: al you do professe that ye beleue on God. But forasmuch as I am cum from God, noz saie or doe any thyng, vnlesse he beeyng the auctour, whosoever beleueth on me, beleueth not on me, but do nothing of my self, but on hym that sent me into the worlde. The worlde is full of darkenesse, of errour and synnes. And therefore did I descende into the worlde from my father, that to the fountayne of all light, as a beame from the sunne: that errours beeyng remoued, and synnes taken away, I should be the light of the worlde.

Truely by fapth are the eyes of the blynde opened, that they maye see lyghte, and no more fall in darkenesse. Al my doctrine, miracles, and what thyng soeuer I haue doen or shall do, to this hath respect, that he whiche beleueth on me, and putteth his whole affaunce in me, doeth not abyde in darkenesse: but beeyng lightened with knowledge of trouth, & purged from all sinnes of theyr olde life, may through leadyng of the light, and by godlinesse of the gospell, procede to euertlasting lyfe.

And if any man heare my wordes and beleue not, I iudge him not: for I came not to iudge but to saue the world. He that refuseth me, & receybeth not my wordes, hath one that iudgeth him. The worde that I haue spoken, the same shall iudge him in the last daye. The text.

But if a man heare my wordes and obey them not, that hearpyng doeth so not profite him, but for his vbeleue he shall haue a more sozpy ende: not that I shall iudge him. For I came not to condemne the worlde for the sinfull enormities therof, but to saue it, beeyng once purged by fapth. But neither yet shall any man escape terrible iudgemente, whiche when he hath hearde my wordes, casteth the awaye & contemneth the. Sterily at this present, I omitte nothing, whereby I may drawe al folke to eternal saluacion, noz any man shall be losse through my faulte. But whosoever shall contemne saluacion, when it is offered hym, this selfe said worde whiche I nowe speake, shall condemne hym: & shall in the laste daye rebuke him, because he did perishe through his owne wilful malice. I (for my parte) haue invited men with promysing them rewarde, I haue

The paraphrase of Erasmus byon

haue feared the by threatenng the with punishments, I haue allured them with benefites, I haue prouoked them with miracles: I repell no bodie from saluation, I let open a ready waie for euery man and woman to life. what excuse therefore in the laste daie shall he pretende, that beyng so many wayes prouoked to belefe, doeth continue still in his blindnesse?

The text. For I haue not spoken of my self, but the father whiche sent me, he gaue me a commaundement, what I should saye, and what I should speake. And I knowe þ his commaundement is lyfe euerslappng: whatsoeuer I speake therefore, such as þ father bad me so I speake,

If ye be worshippers of God (as ye thinke your selves to be) in case ye haue the same in reuerence, ye cannot contemne my wordes. For I do not speke of myne owne head, as they be wount to do, whiche do seime what they liste to their owne praise & aduantage, nor I do not teache thynges repugnant to the law, but I do persourne in dede, those thynges which the law did shadow in figures, & propheted should cum. Furthermore, my father who is the author of the law, and from whom I came hither, hath prescribed me what I shall say and do. Therefore considering that I do obey his commaundementes in al thynges, how can ye honour him, when as ye do contemne his ambassadeur? And truly, the thyng whiche he hath geuen me in commaundement, he hath onely co-maunded it of loue towards you, þ you through belcuing þ thynges whiche I shewe vnto you, maye obtaine euerslappng life. Like as my father thirsteth the saluation of all & seeketh no mans damnacion: so verily do I desire to haue all saued, and will suffre none to perishe, as much as in me lieth verily. Wherefore because I am well assured that whatsoeuer he hath willed me to saye, doeth perteyne to your saluation, therefore doe I leaue naught but spoken þ he hath assigned me to saye vnto you. As touchyng this good will of God the father towards you, and myne also, whiche thoroughly agreeth with my fathers will and minde, let there be no defaulte on your behalfe, wilfully seeking your owne damnaciō, whē as ye maye attaine to eternal saluaciō,

The. xlii. Chapter.

The text. Before the feast of Easter when Iesus knewe that his houre was cum that he should departe out of this worlde vnto the father, when he loued his whiche wer in the worlde, vnto the ende he loued them.



At Lorde Iesus, did with these kinde of wordes, exhorte the wicked people to prouide their owne saluaciō and to leaue their vngodly purpose, considering he had least nothyng vnassayed whereby they might be recovered and brought to a better minde & emendement. Now then was no moze a do, but to enstruete his disciples (whom he had specially chosen, whom he should shortly leaue behinde him, & whome he knewe would be muche discomfited with the death of their master) against the Royme that was imminente and nye at hand, & thoroughly to pull out

out of theyr myndes those pestilences whiche corrupteth the sinceritie of the gospell, y is to saie, enuye, hatred, pryde, ambition, and grasse in theim affections contrary to these, declaring therein the tokens of perfit charitie, whose example a steppes that should folowe in louing eche other mutually, shewing also the manner of suche mekenesse and humilitie as hath not been heard of, whereby one should preuente an other semblably with mutuall benefites. Therfore the daie beinge Easter whiche the Hebrues (as was sayed before) did call Pphase, that is to saie, a passeouer, forasmuche as our Lord Iesus fro whom nothing was hid, knewe the tyme now to be at hande, when as hymselfe, answering to the name of that feastfull daie, should passe out of this worlde, and go againe to his father, fro whence he came: sing he had alwaies loued his Apostles, who he had specially chosen to hymself as his familiars and frendes, which should not yet depart out of the worlde, but should haue a great and long bartail with the worlde, he did declare his continuall loue and charitie towardes them. Neyther the storme of his death, beinge now at hande did put awaie the zeale and affection whiche he bore towardes them, but at his very departing from them he did specially shewe tokens of a certain rare loue, not y he had sayntly loued the before, but because those thynges whiche he should printe into their myndes, at his goyng from them, myght moze deeply remayne in memorie.

¶ And when supper was ended, after that the deuill had put in the harte of Judas Iscarioth Simons soune to betray him, Iesus knowinge y the father had geuen al thynges into his handes, & that he was cum from God, and went to God, he rose from supper and layed aside his upper garments, & when he had taken a towell, he girded himself: After that he powred water into a basin, and began to walsh the disciples feete, and to wipe them with the towell wherewith he was girded. Thereto.

Therfore after that laste and mysticall supper was prepared, in the whiche the holy memoriall of his bodye and bloude beinge geuen, he leaft vnto vs by way of couenaunte a continual remembraunce of hymself, and purposed to make a league of frendship that should neuer by any meanes dye betwene vs, although he knewe well inough that Judas Iscarioth by the suggestion of the deuill, already went about to betraye him, y he might be taken of the Jewes: whiche mynde of Judas, the pestilence of couetousnesse had so possessed, that he could not be called backe from his vngreatious wicked dede, for all the great gentlenesse & mildenesse of his maister towardes him: and seying Iesus knewe also y his father would suffer none of those thynges to perithe whiche he had bestowed vnto him to kepe, & was well assured that himself should shortly goe to his father, fro whence he came, yet because he would directly pull oute of his disciples myndes, all ambitious desire, he riseth fro supper, meat beinge already set vpon the table, & laying asyde his upper garments, whereby he myght in every condicion shewe the similitude of a seruaunt, he tooke a towell and girded himself with it, furthwith he himself powred water into the basin, and takyng vpon him the moste vile & abiect office after the worldes estimation, he began to walsh his disciples feete. The Hebrues in dede did accustomedly bestow this manner of service vpo their gentles & frendes, but yet this thing that Christ did was not onely an example of perfit humblesse, but also had in it a figure of a mysticall meaning: that is to saie, how that they whiche

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which should prepare themselves to the office of preaching the gospel, and would be partakers of the table of the Lorde, ought to be moſte pure fro all earthly affections, notwithstanding none ſhould attain this puritie, butteſſe our Lorde Jeſus with his goodneſſe ſhould wipe awaye all the filthineſſe of our infirmitie, who onely was without all ſpot, and who alſo beyng very mā was after ſuche a ſorte conuerſant among men, that he trained forth þ whole courſe of his life without any ſpot of carnalitie.

¶ Then came he to Simon Peter, and Peter ſaith vnto him: Lorde doeſt thou waſhe my feete? Jeſus answered and ſayd vnto him: what I do, thou woteſt not now, but thou ſhalt knowe hereafter. Peter ſaith vnto hym: Thou ſhalt neuer waſhe my feete. Jeſus answered hym: If I waſhe thee not, thou haſt no parte with me.

Therefore when the lorde of al thynges þ are in heauen & earth, knowing all thynges before, and hauyng all thinges geuen him of his father, in his apparell being girded after a ſorte of ſeruant, naked and carryng the baſin, came to Simon Peter, and kneled before hym to waſhe his feete, Peter was horribly aſtard at this rare and ſtraunge example of humilitie, of þ one ſide knowledgyng his owne infirmitie, on the other ſide conſideryng the maiestie of the Lorde, which he had ſumwhat perceiued by his miracles, and miraculous doctrine, although he had not yet fully knowe him to be God, nor as yet ſeene hym riſe again, neyther aſcende into heauen, ſitte on the right hande of the father, nor worſhipped throughe the whole world, with godly honours: but this thyng being knowne after, did the moze commend his example of ſo notable humilitie. Peter therefore refuſing to be waſhed of his maſter vpon theſe ſame conſideracion that John baptiſt was ſothe to take vpon him to baptiſe Chriſte, ſayd: Lorde what a thyng is this whiche thou goeſt about: wilt thou waſhe my feete? I knowe who I am, and who thou art: and furthwith to Peters refuſall, Jeſus answered, Suffer me to do that thyng whiche I do, for it is no triſtle, nor doen in vaine: thou doeſt not yet vnderſtand what this thing meaneth, but hereafter thou ſhalt. And then thou ſhalt well perceiue þ thyng whiche I do, to haue been needefull for thee. Peter was not ſtayed with this manner of anſwere, becauſe he vnderſtoode it not, but made a further deniall, ſaying: I will neuer ſuffer ſo great a man as thou arte, to waſhe ſuch an ones feete as I am. But our Lorde to put awaye this earneſt refuſall, although he came of loue, as it were, to dryue out one nayle wth an other, by threteninges forced Peter to conſent, ſeing he was not otherwiſe eaſie to be taught as yet, ſaying: Peter why doeſt thou ſtrepue with me? If I waſhe thee not, þ canſte not be partaker with me. Epyther thou ſhalt be waſhed, or thou ſhalt be remoued from the felowſhip of my boozbe and leagur. He muſte be pure and cleane, whom I wille admit into my cumpainy. And Jeſus ſpake this, not of waſhyng the feete of the bodie, but concerning the folowynge of his ſo notable humilitie, and purchaſſe of mynde, whiche ought to bee excellent in thoſe perſones that profeſſe the doctrine of the goſpel, and take vpon them the cure of Chriſtes flocke.

Lorde doeſt thou waſhe my feete?

If I waſhe thee not, þ haſt no parte with me.

The text.

¶ Simon Peter ſaith vnto hym: Lorde not my feete onely, but alſo the handes and the head. Jeſus ſaith vnto hym: He that is waſhed, neyther ſaue to waſhe his feete, but is cleane iuxta whate. And ye are cleane, but not all. For he knowe who it was þ ſhould betray hym. Therefore he ſaith, ye are not all cleane.

And although Peter that loued the Lorde feruently, vnderstoode not than what Iesus saynges meante, yet because it is greuouse to a louer to heare any mencion made of disuozement or departure, as soone as he heard that he should be sepetate from the counpanie of him who he entirely loued, sodainly he became moze vehement in admytting hym to washe his feete the he was before in refusing the same, and sayed: Lorde rather then I would be putte from thee, I doe not onely suffice thee to washe my feete (sayng it pleaseth thee so to do) but also my handes and my heade. To this the Lorde answered, he that is once washed, hath no nede to bee washed agayne, for the reste of his bodye beyng cleane, there remayneth nothing to be washed, but his feete: which effsones by treading on the grounde, gathereth sum filthinesse.

Truely our Lorde Iesus did signifie by this parable that it is not sufficient for him that is a preacher of y^e ghospel to haue that comon puritie which baptisme and the profession of Chrystes fayth geueth to al folkes, except his feete, that is to saye, the affections of his mynde, be often purged from all impuritie of this worlde, from the whiche neuerthelesse no man can be pure, vntlesse he studie to washe awaye many tymes through the merite of Chryste, the infection that he hath taken by the company of men.

Therefore (sayeth he) I will not washe agayne the reste of your bodye but onely your feete, for ye be cleane: but not euery one of you. In this exceptor our lorde Iesus did touche the conscience of Judas Iscarioth, for he knew well inough who should betraye hym to the Jewes. The gentlenesse of Iesus was so greate that although he knewe hym, yet would he not betraye hym to other, nor reiect him from hauyng his feete washed, neyther would he put him backe fro his holy Supper, nor yet from the communyon of his bodye & bloud: he doeth onely touche his conscience who knewe himself wellinough, y^e he might repente and emende hymselfe, after he should perceiue that he was not unknowen to the Lorde, whom he was determined to betraye. Therefore was he the cause why Iesus said, verily ye are cleane, but not all.

¶ So after he had washed their feete, and receyued his clothes, and was set downe, he The text. said vnto them againe: Wote ye what I haue doen to you, ye call me maister and Lorde, and ye say well, for so am I. If I then your Lorde and maister haue washed your feete, ye also ought to washe one an others feete. For I haue geuen you an example that you should doe as I haue doen to you. Verily verily I sai vnto you, the seruant is not greater then his maister, neyther the messenger greater then he that sent hym. If ye vnderstande these thynges, happy are ye if ye doe them. I speake not of you all, I knowe whos I haue chosen, but that the scripture maye be fulfilled, he y^e eateth bread with me, hath liued by his bele against me. Now tell I you before it cum, that when it is cum to passe, ye might beleue that I am he.

When Iesus had finished this kinde of seruice towarde his twelue Apples, he put on againe his garmentes, and sate downe to suppe with the; but in y^e meane whyle he doeth once againe putte into their mindes the example of lowelines which he had shewed the, lest they should forget y^e thing whiche was necessary for them, for he sayeth: do ye not vnderstande what is ment by that I haue washed al your feete: ye call me maister and lorde, and there is good cause why ye should so doe, for doubtlesse I am the same that ye call me: and sayng I haue washed your feete, that am in very dede your maister and lorde, you that are brethren and seruantes together, shall muche lesse grudge eche

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For I haue
geuen you an
example,

one to serue an other continually. For I þ am so farre above you haue therfore
geuen you this example, that you shoulde not be lothe to doe the lyke among
you that be felowes whiche I haue doen to my disciples and seruantes, and
that one brother, shoulde be ashamed to take vpon him the pyde of a tyrant
ouer his brother and likewise a seruaint ouer his companyon, seeing I that
maie worthily take vpon me the preeminence of this dignitie, haue humbled
my selfe to walke your fete. Hereby is there cause why any man shoulde say,
the thyng that I do is to vyle, abiect and seculer. The greater a man is, the
more it becometh him to humble hymselfe. The pestilence of ambition doeth
crepe in, euen among euangelicali vertues. When ye shall doe myracles
throughe my name, when ye shall prophete, than ought ye chiefly to remem-
ber that thyng whiche I haue doen this daye vnto you: ye maie not defende
the auctoritie of the gospel with high lookes, with pyde, nor with violence,
by other meanes shall that be attayned. That thyng verily can not be deny-
ed, whiche is certainly knowne by naturall reason, that is to saye, howe there
is no seruaint greater then his maister, nor the messenger that is sente to doe
any other mans busynesse is greater then he that sendeth hym: ye knowe me
to be your maister, and hereafter ye shall knowe it better: ye are my messen-
gers and I am the authour of your message. Therefore it were a shame for
you to be puffed vp with pyde, or to be fierce and cruel against the flocke that
is committed vnto you, or also among your selves, considering ye haue found
me so meke and curteous a lord and mayster. Because nowe ye vnderstand
this, if ye doe it hereafter, ye shal be blessed after my doctrine whiche I so often
repeate vnto you, least it shoulde any way be forgotten. But all you shall not
obtain this blessing. In dede I haue chosen you al to the honourable rounth
and office of an apostle. But all you shall not aunswere to the worthynesse of
this office. Blessed shall they be whiche shal vse the Apostles office after myne
example. But there is among you that shal so litle folowe this myne exam-
ple toward his brethren and companyons (with who he hath heretofore ben
felowe like) that he shall lift vp his heade agaynst me, whiche am so greate
a Lord and such a maister. But it was long ago propheted in the Psalme,
that this thyng shoulde be, where as it is thus saied: he that shal eate my bread,
shall lyfte vp his heele agaynst me. I do nowe shewe you before it cumme to
passe, that this thyng shall bee, because when ye shal see that doen which scrip-
ture hath spoken of before, ye maie beleue that I am he of whom it hath pro-
pheted, and that nothing is doen agaynst me by chaunce or aduenture, but
all this matter is moderate accordyng to gods determination. And like as he
that foloweth mine example is happye: so shal he be unhappy (whosoener he
be) that had rather folow that trayters doing than myne. For he shal haue in
time to cum many folowers of his naughtynesse, whiche shal set more by money
then by the glorie of my name: & pretending the honour of the Apostles name
shal traitorously misuse þ office of an Apostle, & shal deface the apostles office.

Now I tel
you before
it cumme,

Verily, verily I saie vnto you: He that receiveth whomsoever I sende, receiveth
me, and he that receiveth me, receiveth hym that sent me.

The text

But the greater the dignitie of this office is, so muche the greuouser is
the faulte to abuse the honour of that profession thowhe playng the tray-
tour: for this I tell you assuredly, whosoever receiveth hym that I sende, re-
ceiveth

requeeth me, and whosoener receyueth me, receyueth hym that sent me: for as I beynge my fathers messenger, do nothyng but accordyng to his will, so you that bee my messengers and Apostles, yf you saythfully put in execution the thyng that I haue commaunded you, shall be so receyued of all godly folkes, as though I spake in you, lyke as my father speaketh in me: who teache none other thyng but that whiche he hath limited.

¶ When Iesus had thus sayd, he was troubled in the spirit, and testified and said: **The text.**
Verily verily I saye vnto you, that one of you shall betray me. Then the disciples looked one on another doubtyng of whom he spake. There was one of Iesus disciples, whiche leane on hym (euen he whom Iesus loued.) So hym becheued. Symon Peter therefore, that he should aske who it was, of whom he spake. He then whel he leane on Iesus bade sayd vnto hym: Lorde who is it? Iesus answered: He it is to whom I geue a kysse. And he wette the breade and gaue it to Iudas Iscariote Symons sonne. And after the kysse, Satan entred into hym.

¶ When Iesus comfortyng his Apostles myndes had spoken these wordes, furthwith because he would make them the moze afraied to folowe the traytours example, and to the entente he would moze vehemently prouoke the traytoure to amende, he was troubled in spirit as one greuouslye vexed for the destruction of him whiche thowt his owne malice, went aboute to procure to himselfe euerlasting death: and doeth againe witness euen by othe, that the thyng whiche he spake befoze shall verily come to passe. Forsothe, I tell you yet once againe (saith he) that one of you, whiche beynge but a fewe, doeth here sit downe with me at one table, shall betray me. This saying so often repeted did awake the disciples myndes, whiche els had ben full heuy and pensyue for the foresaid departure of their Maister. And euery mans conscience (sauiug Iudas) did comforte hymselfe, because onely one was noted to bee the betrayer. But this addicion (of you) dyd trouble them, neyther dyd they doubte but the thyng should at some tyme come to passe whiche our Lorde sayd should be, and yet no man could suspect of an other so detestable a dede, forasmuche as they thought all other to be of theyr mynde, sauiug that euery man mistrusted the fragilitie of mans nature. Surely Iudas knowyng himselfe guilty, neyther shynketh thereat, nor was ashamed, nor yet dreadfull to be presente at that holy repaste: and besydes that in the meane while coulde abyde the sight of his maister, to whom he knewe the whole purpose of his mynde to bee manifestly known. So pestilent a thyng was couerousnes, and so it lyked hym to abuse the gentleness of his maister, beynge already well known vnto him. Therefore the reste of the disciples beynge heuy and carefull, did beholde one an other, to see yf they coulde perceyue any token by countenance by whom Iesus had spoken this: as they whiche (withoute doubte) woulde furthwith haue beene fierce against him that had determined so wicked a dede. Here truly was Symon Peters mynde set on fyre, who loued our Lorde no man more, but hit herto (for þe moze parte) the boldnes which he had by reason of his loue towarde his maister, had euill successe. He had heard our Lorde saye befoze: So backe from me Sathan, thou sauest not those thinges that appertayne to God: and euen now he hearde hym saye. Thou shalt haue no parte with me. Therefore when Peter dyd greatly desyre to be deliuered from this doubtfull care, and to knowe assuredly who he was that went about so great a mischief, as one that would not haue suffered hym to haue sitte among them at that feaste, yet durst not he himselfe be busy to aske Iesus who was

One of you
shall betray
me.

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that traitour, whom he aduertised them of: but he beckened to a certayne disciple to demaunde of Iesus, who was the man he spake of: which disciple the Lorde loued intierly, and bled familiarly and at that same tyme he leane'd vpon the lordes breste, by reason of which kinde deatying and familiar handling of hym, the manne dyd mourne, and was halfe dead because the lordes death was at hande: but the Lorde dyd comforte and recreate hym.

Therefore that disciple as he was then leanyng vpon Iesus breste, sayed secretly vnto him: Lord who is he that shall dare enterpryse suche a mischeuous dede: Iesus answered hym saying: He it is to whome I shall geue a dypte soppe. And when he had dipped the breadye in the brothe, he gaue the soppe to Judas Iscariot, Simons sonne. The unhappy traitour was neyther ashamed therewithall, nor went about to amende hymselfe, but with a shamelesse countenance seeking at nought the Lordes knowledg, and despising his great gentylnesse, he tooke a token of frendshipp at the Lordes hande, whom he would anon after betray for a litle money. And after he had receyued that litle moxell, the deuill did fully possesse his minde, and of a wicked man, made hym incurable.

The text. ¶ Then saied Iesus vnto him: That thou doest doe quickly. That will no man at the table for what wunt he spake vnto him. Some of them thought because Judas had the bag, that Iesus had sayed vnto him, but those things that we haue heere of againste the feaste, or that he should geue some thing to the poore. Aftre then as he had receyued the soppe, he went immediately out, and it was night.

Nowe when Iesus sawe that the purposed malice of Judas woulde neyther be chaunged with shame nor frate, for he was almoste bewrayed already, and should haue been in daungier, if Iesus had disclosed hym, he therefore sent hym awaye from the feast, and suffred hym to doe that ungracious dede, whiche he already had committed in full wyll, and purpose of inye.

The thyng which thou goest about (saith he) do it quickly. Judas knowinge hym selfe giltye, dyd onely vnderstand that sayinge none of the rest that saie at the table, perceyued wherfore Iesus had spoken this. For as goddys is nothing mistrustfull, none of them coulde suspecte this, that he to whom Iesus had shewed so many tokens of loue, whom he serued in a manner to preferre before y rest, in that he had the keepyng of his money, who also saie right vnto hym, in that feaste, to whom euen now our Lord gaue a dypped soppe: no man (I saye) dyd mistruste that he durste enterpryse so haynous a dede, as to betraye hym to death. And whereas Iesus had saied, the thyng whiche thou doest, doe it quickly: some, because they knewe Judas kepte the purse, dyd take it that the Lorde had admonished hym to bye some suche thinges as should be nedefull to the solemnisation of that fearefull day, or that he should distribute some what to the poore.

That he
should geue
some what
to y poore.

For Iesus was often wounte to commaunde hym to doe this, thereby instructyng and prouehyng vs to be liberal to poore folke. When Judas had receyued the soppe, and made as though he had not vnderstande the Lordes saying, he wente furthewith out of the parleut, where they supped. For it became not hym to be any longer present in the company of holy folkes, which had geuen him selfe to the deuill, and shewed hym selfe to Iesus so often incurable. And it was night, a tyme betokenyng his inye that was blinded

with

With the darkenesse of couetise, whiche should withdraue hymselfe from the light and make suche haste to doe the worke of the prince of darkenes, that not so muche as the vndue season of tyme coulde moue him to delay his purposed wicked dede. He lacked no euill will before, but then Iesus had giuen him no power, to the euente that here also it myght bee euidently percepued, howe that no man could preuaile any theng against him, except he would giue licence to his vngenerous will, to accomplishe in dede that thyng which he had determined in his mynde.

¶ Therefore when he was gone out, Iesus said: Some is the Son of man glorified, & he receiveth
and God is glorified by him. If God be glorified by him, God shall also glorifie him by
himselfe, and shall reserphroyne glorifie hym. Little children, yet a little while am I with
you, yet shall send me, as I sayed unto the Iewes, whiche I go thither can ye not come.
Also to you I saye now, a newe commandment geue I unto you, that ye loue together
as I haue loued you, that euen so ye loue one an other. By this shall all men knowe that
ye are my disciples, if ye haue loued one an other.

When he therfore was departed which had made himself unworthy to be in companie, Iesus beganne to speake many thinges to his disciples, which should partly comfort and stablish thei, and partly arme them against the storme that was at hande: bitterly pricking in thei mindes those thinges, which at the first being ignorant, and afterward dulled with sorrow and sleape, they could not fully perceiue, but yet they should afterward vnderstand the same. And first of all he shewed his death to be at hand, which although in the iudgemente of the worlde, it should seme full of reproche, yet should it set furth both his fathers glory and his owne. Nowe (sayeth he) this thyng is specially in hande, for the which ye haue heard me praye: for nowe the tyme is come that the sonne of manne which hath semed hitherto poore, and as an abiecte, should after a newe sorte, become notable among men: and that his fathers glory should lykewyse be set forth by hym. for as he sought not his owne glory, but thorow his infirmitie sette forth his fathers glory: so in like manier the father (which is the true fountayne of all true glory) shall glorifie his sonne before men, not by Angels, nor Archangels, nor yet any other creature, but by himselfe, declaring to the worlde howe the father and the sonnes glory is all one, to the entente menne so maye knowe on euery syde thei mutuall woothes: not that they canne winne any thyng by it, but that men by knowyng the glory of thei both, myght obteyne true glory. In tyme to come verily he shall thorowly glorifie his sonne in his laste cumming before all the company of heauen, and in the meane while also, he shall further with glorifie hym by his owne death (which shall be of more force then all mans power) and anon after by his resurrection and ascension. & herfore my children let not my death discourte you, which although it seme to come for want of strength, yet shall it bee of more power then my life.

Though it shall seme to be shamefull and vyle, yet shall it set forth both my
glory and my fathers: yea and though it shall seme an vtter abolishing of me,
yet shall it bring saluacion, both to you and to the whole worlde: lette these
thynges comforte the hartenesse of your myndes. For it is expedient for you
that this mortall bodye of myne bee withdrawn from your sight, and nowe
the tyme is euen at hande for it to be doen. In the meane while vse my com-

The paraphrase of Erasmus vpon

pauze as one that shall goe shortly from you, and pꝛeue well in your hartes those thynges that I commaunde you, or els as I haue tolde the Jewes, ye shall seke me in bayne when I am gone hence. For within a while I go away, and that to suche a place whither at this tyme ye cannot folowe me. Therefore now there is no moꝛe to do, but take my departure pacially, and fasten well in your myndes both my doctrine and the remembraunce of me. This is the thyng that shall make you happy rather then the sight of this mortall bodye.

A new com
mandment
goue I vnto
you, that ye
loue toge-
ther.

There be many preceptes of Moses lawe: I now at my departure commaunde you one, and that a newe precepte, that lyke as I haue loued you, so one of you loue an other: I haue vsed no tyranny againste you, I haue not coꝛrupted pꝛaple, or lurre, nor haue gotten any worldly commoditie by you. I haue loued your welthe, yea and that freely, and I haue loued you euen vnto the death, for I will willingly bestowe this life for you: In lyke maner loue you one an other. Other mens disciples are knowen by theyr names, apparel, and by the obseruyng of certayne ordinaunces of meene: ye haue leached none of these thynges. By this only signe meene shall knowe that ye bee my verie disciples in dede, if ye haue suche mutuall loue among your selues, as I haue effectuously shewed to you all: this is a rare thyng among men, but yet is it the fruite wherby the good tree is known.

The text.

¶ Symon Peter sayd vnto him: Lord whither goest thou: Iesus answered him: Whither I goe thou canst not folowe me now, but thou shalt folowe me afterwarde. Peter sayd vnto him: Lord why cannot I folowe thee now? I will receyue my life for thy sake. Iesus answered him: Wilt thou receyue thy life for my sake? Verily verily I say vnto thee, the cocke shall not crowe till thou haue denied me thrise.

Peter whiche was all set on fyre with the loue of his maister (alshoughe he toke his death greuously) yet because he had sayd vnto hym: goe after me. Satan, he durst no moꝛe moue and molest hym, concerning that matter: but this thyng troubled Peters mynde, who loued him so well, that he coulde haue no leaue to folow hym, when he should departe from his frendes. For it is a grea t comfoꝛte if a man loue one vnfaynedly, to folowe hym in all chaunces where soeuer he shall become. Therefore Peter asketh: Lord whither goest thou that I may not folowe thee? To this Iesus answered: Thou mayest not presently folow me thither as I go, but hereafter thou shalt. Peter not vnderstandyng as yet to what purpose Iesus spake these wordes, wher eas he mente it of his owne death whiche they were not yet able to beate well: Lord (sayeth he) why maye I not folowe thee? what pꝛeples would I refuse for thee, whiche am redy to dye for thee? His loue being very earnest in dede, neuertheless as yet but worldly, not thoroughly knowen to hymselfe, caused hym thus to speake beyonde his power. Iesus therefore so thentent he would steepe his succellour litle by litle, and vterly pull out of his disciples mindes confidence in mannes power, lyke as before he had some what remoued and put backe the same, at suche tyme as Peter dyd boldly aduise hym not to dye, and agayne he rebuked the sayd Peter, when he had rashly caste hymselfe into the water, and furthwith beganne to doubte, yea and but a while agoe also he was controlled, for so muche as when he would not haue obeyed hym at suche tyme as he went about to walke his fete: euen so now he is taught not to truste in his owne strength, nor credite his owne assertions, but distrustyng hymselfe to depende vpon the helpe of Christ: what sayest thou? Peter (sayeth Iesus) howe stout thynges of thy selfe dost thou promise vs to doe?

wyll

wylte thou bestowe thy lyfe for me: nay but very experience shall teache thee howe true the saying is whiche I spake euen now, and coude not be beleued of thee: (that is to say) whiche I go thou canste not folowe me, the profe thereof is at hande. For this be thou well assured of, that this nyght before the cocke shall crowe (that is to say at the fyrste cocke crowyng) thou shalt haue denied me thysse: muche lesse shalt thou be able to saue my lyfe with thyme. Before the cocke crowe.

With these wordes our Lorde dyd restrayne Peters stout saying, although it came of great loue, and there withall warned other that in perylls they should not truste in theyr owne strength: but whensoever they brought to passe any suche thyng, they should knowledg it to come of the power & gysie of God. At these thynges Peter helde his peace, as one that was not yet all free from carefulnesse, concerning the betraying whiche Iesus had made mention of.

The. xiiii. Chapter.

¶ And he sayd vnto his disciples: let not your herte be troubled, ye beleeue in God, beleeue also in me. In my fathers house are many mansions. If it were not so I woulde haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come againe and receiue you vnto my selfe, that where I am there may ye be also, and whither I goe ye knowe, and the way ye knowe. The text.



When as at this saying (whiche signified that a certayne straunge and outragious tempeste was imminente and hanged ouer them, whiche storme shoulde also dye Peter that was moste manfully, to so greate errour that he shoulde thurste the same nyght deny the lord) when as (I saye) the disciples were therewith stricken, cuncto the hertes, and after Peters fraimpe euery one stood in dreade of himselfe, Iesus being a maister of moste gentlenes, did with moste saye and pleasaunt wordes comfort his troubled and so sorowfull disciples, saying: All these thynges shall be doubtes whiche I haue tolde you of beforehand. But yet there is no cause why ye should therewith be herteles or dismayed, cruel things shall be doon agaynst me, and the like shall after be doon agaynst you, no: I am not ignorant howe greate the infirmitie of mans nature is. But not withstanding if you will put your whole affaunce in God and me, ye shall not neede to feare any hurt of wicked men. Gods almightie, and he alone maye do more than all they that fearely stepen agaynst vs. And verily euen by Moyses lawe you truste to hym, and in case ye do truly truste to hym, it also behoueth you to trust to me. I through hym and you through me shall haue victorie, yf distrusting your owne proper ayde & defenses, ye wylly fyxe all your affaunce and hope vpon me. For death it selfe shall be able to dyscreuer vs, lyke as ye shall at a time be partakers of afflictions, so shall you be of crowne and glory. I wylly shewe the waye and exampe howe to fyght and to gette victorie, by me shall boldnes be gotten vnto you, and felowshyppe of glory. Only trust vnto me.

The paraphrase of Erasmus vpon

In my fa-
thers house
bee many
mansions.
et.

In my fathers house be many dwellinges ready for them that haue victorie: for neither are rewardes prepared for me alone, neither shall I erre alone to-
towne me, but all those that cleaue vnto me by charitie and fayth of the ghos-
pell, shall be recompensed severally, and haue euery one his reward prepared
for hym. For hules I knowe certainly that dwelling places were already
prepared for you whiche are to receyue you that shall in a whyle be taken out
of the hurly burly of this worlde into the felicitie of everlasting lyfe, I would
nowe beforehande haue admonished you. That I doe therefore go before to
my father, is to the intent I maye there prepare a place for you also, whome I
will not suffer to be dissociate from me.

And now because I knowe it to be certayne that in my fathers kyngdome
euery manne hath his mansion in a readinesse for hym, you haue no neede to be
carefull of being recompensed, it onely lyeth you vpon hande to fyght manful-
ly. And though I dyd go far a waye to prepare a place for you, yet is there no
cause for all that why ye should in the meane while thynke your selfe succour-
lesse, for I shall come agayne vnto you for to receyue you wholly vnto me,
neuer after to departe from me: for then wheresoever I am, there shall you
also be: there is no matter why to distrust your cumynge thither where as
I nowe go to before you: and in very dede ye do knowe whither I do go, and
the waye thither. By this darke parable our Lorde dyd geue them some litle
knowledge that he should go to his father, but none other wyse than by death
of the crosse. The thyng that was gone to was worthy to be desired and well
liked, but the waye to it was thought worthy to be disliked and not to be be-
loued. The disciples could not but knowe this, hearing the Lord so often spea-
king thereof, but pensyues and obliuionnes made them ignorant in the
thyng that they knewe.

The text.

¶ Thomas sayeth vnto him: Lorde we knowe not whither thou goest. And howe is it
possible for vs to knowe the waye? Iesus sayeth vnto him: I am the waye, and the trouth,
and the life. No man cumeth vnto the father but by me. If ye had knowne me, ye had
knowne my father also, and now ye knowe him, and haue seene him.

And so therefore Thomas being very desirous to knowe certainly why-
ther our Lorde would goe, sayeth: Lorde, when we knowenot whither thou
goest howe can we knowe the waye thither, but rather where thou sayest we
knowe both, we be in dede ignorant in both: with this blunne (although be-
hement) saying, Thomas dyd in a maner force our Lorde to tell more playn-
ly, whither he would goe thence: whiche thyng all they dyd (for a space) euen
long to knowe. Of trouth Iesus instructing, framing, and fashioning his, litle
by litle, doeth in dede teache the thyng that they witheto knowe: but he doeth
it as yet couertly, to the intent that the thing might more depely be fixed in their
myndes, whiche they should haue muche a doo and long tyme to learne. That
is to saye, that after he had lefte his mortalitie, he should retourne agayne to
his father, from whence he came before he was incarnate: but withall he re-
cheeth that the waye vnto the father, is open vnto no man, but by the sonne
whiche onely should open the waye to heauen whiche onely should instructe
mennes sayth with heauenly knowledge, and shoulde bee the onely fountayne
of immortallitie: to whome whosoever dyd fyrmely stycke, the same should be
without

without feare of death: Thomas (sayeth he) howe happenerh this, that thou deniest the to know the way, wilke thou as yett perceiue knowe we are not at all: for verely I am the way, the trueth, a life. I sayed euen now þ I doe goe againe to my father, and onely doe open for al folke the way vnto him: and because he is come to by dedes fit and seming for god, ye haue the profe of good life in me: and also because no man without me commeth to the father, ye haue learned of me the trueth. And if the feare of death do in the meane time trouble your mindes, knowe well that ye bee sure of immortallitie, forasmuche as I am lyfe: doe ye onely folowe thither as I goe befoze, beleeue and kepe in mynde that which I haue taught you, hope assuredly for the thing whiche I promyse. If ye aske whither I goe, I goe to my father, if ye desire to knowe the way wherby ye may come thither, I say to you: no man commeth to the father but by me, wherfoze you knowe bothe, as well whither I dooe goe, as what way the iourney lyeth, excepte, (peraduenture) ye bee verely ignorant who I am: for verely if ye had knowen me ye had also knowen my father, yea (to say truly) ye haue already some way knowen my father, whome ye thinke to bee vnkowen vnto you, noz ye haue not onely knowen hym by the determination of the lawe, but ye haue also seen hym doubtlesse. Our lord Iesus dyd with this obscure saying sumbraie aduertise his disciples, that his father of trueth was inuisible, and not only inuisible to the bodily eyes, but also that the mynde of it owne proper nature could not see and perceiue what he is, yet not withstanding but that he had been seen after a sorte in his sonne, as while they see hym in his sonne twyng the wyndes and the sea, forcing deuyls to obey, purtyng away with a woorde sickennes and distases, were they neuer so incurable, and with a woorde rayshing the dead to lyfe. But the vnlearned Apostles dyd not as yett vnderstande these hys mysteries, and yet for all that euen as though they had in very dede vnderstande that whiche the Lord spake vnto them, they curiouse and skyp of great affection to see the father: Imagining that the father might be seen in suche sorte as they sawe his sonne, suche was theyr simplicitie as yett: albeit neyther sawe they the sonne thoroughly, whiche beheld hym with bodily eyes alone.

I am the waye of trueth and life.

No man commeth to þ father but by me.

¶ Philip sayeth vnto him: lord shewe vs the father, and it sufficeth vs. Iesus sayeth vnto him: haue I been so long tyme with you, and yett hast thou not knowen me: philip, he that hath seene me, hath seene my father. And howe sayest thou than shewe vs the father? beleeuest thou not that I am in the father and the father in me? The wordes that I speake vnto you, I speake out of my selfe, but the father that dwelleth in me is he that doeth the workes: beleeue me that I am in the father, and the father in me. So els beleeue me for the workes sake.

The text.

Philip therfoze, beyng more desirouse to learne them the rest, speaketh thus: lord, (y he) thou tellest vs that the father is seen of vs, but would God thou wouldest graunt that it myght bee lawfull for vs to see and looke vpon thy father: then were our desyres satisfyd, and we would wishe no more, nor desire ought els. In dede we haue heard muche speakyng of hym, we lorde on: by the sight of him. Our lord doth controule and correct philips request, that was so very rude and foolish, saying: Philip haue I been so long tyme with the, and yett thou knowest me not: It is not the sight of my face that thou knowest me by, but the right vnderstanding of my power, vertue, and trueth maketh the to knowe me.

The paraphrase of Erasmus byon

He that
hath seen
me, hath
seen the fa-
ther.

This my mightie truth and true power is not seen with bodily eyes, but the minde and soule seeth it. Therefore when as I am the very Image of my father, in all thinges lyke unto hym, and that by my dedes and woordes thou oughtest already to haue knowne me, (and verily to haue knowne is to haue seen) howe darest thou be so bolde, with what countenance sayest thou to me, shewe vs the father: as though he that hath seen me hath not seen my father: I meane not that my father is none other than I, but that betwene vs two is no vniuersenes, or any thyng vncommon as touching the higher & our diuine nature. In case thou canst not vnderstande what I saye by naturall reason, he seeth also (I tel you) that beleueth. Thou hast heard me speake, thou hast seen me do miracles, and therein surely thou hast seen and heard of my father: dost thou not yet beleue that by an inseperable copulacion of nature, wyll, and power, my father is in me, and I in my father?

What thyng soeuer I speake, I speake it of his mynde: what thyng soeuer I do, I do it after his mynde: I am therefore alwaye in hym (by reason of suche a coniunction of nature and will, as can nor be vnioued and disiectured) and he alwaye in me, speaking by me: and by me declaring with miracles, his power. Neyther doe I speake any thyng of my selfe, whiche some thing he speaketh not by me: neyther do I any thing of my selfe which he by me toperly, doeth not worke: howe therefore dost thou separate them that be inseperable: and with fenerall syght desirest to see them severally: beleuest thou that the one being knowne, the other can be vnioued: doth the rest of you also yet not beleue that all thynges cummeth of my father whiche are spoken and doen by me: and that there is no sepracion betwixt vs twoo: It had behooued you to haue credited me, so oft teaching this thing, and if ye mistrusted my woordes, yett surely the diuine workes and dedes surmountyng mannes power, ought to haue caused you beleue, that what thyng soeuer procedeth from me is of my father: yf my father hymselfe should speake vnto you, he would speake none other thing than I do: or yf he should worke by himselfe, he would worke none other thyng than I do worke: we haue one mynde, one wyll, one power, and nature.

The same.

Well, verily, I saye vnto you: he that beleueth on me: the workes that I doe, the same shall he do also: and greater workes then these shall he do, because I go vnto my father. And whatsoever ye aske in my name, that wyll I do: that the father maye bee glorified by the soune. If ye shall aske any thyng in my name I wyll do it. If ye loue me kepe my commaundementes. And I wyll praye the father, and he shall giue you another comforter that he maye byde with you for euer. Euen the spirit of truth whom the world cannot receiue because the world seeth byn not, neyther knoweth hym: but you knowe hym, for he dwelleth with you, and shall be in you.

Therefore beleue this, retayne this, haue this surely fixe in your hertes: whiche thing yf you do in dede, the withdrawing of the sight of this bodye, shall be no harme vnto you: ye shall better see me being absent with the eyes of fayth: and the same thyng whiche ye now see my father do by me, whiche doe fast cleaue vnto hym all maner of wayes, shall I doe by you, if you wyll cleaue to me by fayth and charitie: yea and I shall also more rudely extende forth the myghtie power of my godhead, after that I shall remoue awaye from you this my manhed: yea and moreover whosoever doeth loue hym selfe to me by true christen fayth (like as I am naturally alwaye, loued and neuer disiectured from the companie of my father) the same person shall also doe greater

greater thynges, than I do, so often as the glory of God requireth a miracle. For as my father worketh now by me, so shall I worke by you.

And because it is so expedient for the saluation of manne that I doe go a-
gayne to my father, ye shall succede me, and by coultie enter into my rouine,
concernyng the ministracion of the gospell. For this thyng shall onely bee
doen but what thyng soeuer els ye shall aske of my father in my name whiche
shall appertayne vnto the prayse & glory of my fathers name and myne, that
same shall I do: to the ende that by you also I may be glorified among men,
as my father hath been hitherto glorified by his sonne. And not my departure
therfore trouble you, whiche shall tourne to your great comoditie and pre-
serment. Than mooste of all shall I be your ayde in all assayes and purpo-
ses, whiche make for true health, when as I shall take awaye from you this
filthy body. Only aske the thing that you couete, my father shall heare your de-
sires, and I beeyng a continuall present aduocate vnto him, toyll bring to
passe that whatsoeuer ye shall aske, shall be obeyed: for as he denieth me no-
thing, whiche do no manner of thyng that redoundeth not to his glory: so will
I deny you nothing, so long as ye do that whiche shall serforth the honour of
my name. Forsooth my spirite shall put into your myndes what you ought to
aske. Thus to be greued with my going hence, is no proue of christen charitie,
for so men are dismayed when a frende remoueth whom they shall soone after
forget. If ye loue me truly, as I do loue my father, declare your charitie to-
wardes me in very dede: ye shall soothly and certainly declare it, yf ye do kepe
my commaundementes. So shall it come to passe that as my father loueth me
and denieth me nothing, I likewise shall he also loue you, obeying my pre-
ceptes, which bee the very commaundementes of my father. Thus it is nece-
ssary for the saluation of the worlde, that I do absence my selfe from you.

What
soeuer ye
aske in my
name, &c.

And yet going awaye I wyll not leaue you desolate, and altogether with-
out comforte, but rather yf ye abyde firmly in my loue, & kepe my commaun-
dementes, I shall obteyne of my father by prayer after my returne againe vnto
hym, that he which denieth me nothing, shall sende you an other comforter:
whiche after he be once sente, shall not goe awaye from you, as I now doe,
concernyng this manner of corporall presence. I am pulled awaye from you,
but he shall continue with you for euer. He shall bee the spirite of me, and
my father, whiche shall make you of carnall folke spiritual: and he shall
couene this worldly affection whiche ye now beare towardes me into an
heauently loue: he shall also with secreete inspiracions, put in you the truth of
all thynges, whiche ye now vnderstande as it were but by a dreame and
through a cloude. This speciall pledge of me shall be peculiar and propre
vnto you. For I haue all this while exhibite my selfe generally and in
common to euill and good: lest any myght make excuse that he was not
inuited to saluation. But this worlde whiche seuereth muche, and gapeth for
goodes that bee of the worlde, and deceitfull, cannot receiue that spirite, be-
cause he is beuenty and true. And why can it not? because it hath grosse eyes
whiche desireth and seeth not but grosse and carnally thynges: it seeth not
hym nor knoweth hym: for he without noyse beeyng all whyspered and still,
casteth in hymselfe to the secreete senses of the minde, yf he fynde any where a
conuenient place to rest in. But trulye you in case that the delusions and de-
ceitfull thynges of this worlde beeyng despyed, ye wyll folowe thynges that

The paraphrase of Erasmus vpon

be good in dede, and liue well: you (I saye) shall then knowe hym; because he will not onely come vnto you, as I am come, one that may be seen, but he shall also abyde continually with you: not he shall not in suche sorte be conuersant among you as the aduocate is with his client, but he shall inhabite hymselfe in the secret inner partes of your soules: & shall ioyn hymselfe as it were giue to your spirite, that he maye become one spirite in all folkes: and because he shall be as it were byrd and planted in your herres, he shall accompanie & assist you in all thynges, and the meane tyme shall not be long ere this comforter that shall be in the steade of me, and my vicegerent, shall come vnto you. Wherefore there is no cause why your herres should be discomforted or afterde, good children, whom I haue perfectly begotten, and somewhat framed with the heavenly doctrine of gods woorde, and do nourishe you being as yet but infants, and not fully taught but ill ye growe vnto the strength of the gospell.

The sermo. ¶ I will not leaue you comfortlesse, but will come to you per a little while, and the world seeth me no more, but ye se me. For I praye and ye shall liue. What daye shall ye knowe that I am in my father and you in me, and I in you. He that hath my commaundementes and keepeth them, the same is he that loueth me. And he that loueth me shall be loued of my father: and I will loue hym and will geue myne owne soule to hym.

Although I go hence for a time, and shall no longer lye a man with meene, yet wyll I not leaue you in the meane tyme fatherlesse, and without comfortable succour at my hande: for I will come to you agayne, before I returne to my father: and I wyll shewe my selfe before your eyes and be seen of you with a very body in dede, but than not mortall, to the entente that I may aduance and bring you from loue of the fleshe, to the spirite: for it wer no great matter yf I should geue this my body to you alwaie to looke thereupon, because even the wicked doe also beholde it to theiꝝ damnacion: within a while therefore I shall be out of the worldes sight: for death and the graue shall take me awaye fro the sight of worldly folkes. Nevertheless I will see you againe, and present my selfe vnto you alnye, for this kinde of death shall not alimate vs in sundre, nor kepe me out of your sight, for I shall lye agayne, yea after that I be deade: and I shall not onely lye, but therewithall bring to you lyfe euerslastyng: and notwithstanding the tyme of myne abstece, I beinge a lyue shall fynde you alnye, and I wyll so spende my life for you, that you shall be in health and safegarde. Then shall you vnderstande more fully that as nothing can pull my father from me, nor me from my father, so am I bothe to you, and you agayne to me ioyned by mutuall charitie together, that death can not disioyne vs, let your onely care be, that by your owne faulce ye be not betroubled and let loose. The obseruyng of my commaundementes shall trye true charitie: not he loueth not in herte, that neglecteth the preceptes of his ffather. It is not sufficient to haue accepted my commaundementes, vntlesse a manne retyne them in mynde. Nor it is not inough to remercibe them, excepte they be kept: he that both accomplishe and kepe these, is he that reuely loueth me. For to be tormented in mynde for my departure, is no prouise of very true loue. I that truly do loue my father, do kepe all his commaundementes, and will kepe them vnto death of the crosse. And there is no cause why my commaundementes of sufferieng injury patiently, of bearyng the crosse quietly, shoulde muche put you in feare, as seuer and greuous commaundementes: and why: for charitie shall sweeten and make them all easy, and there shall not

lacke comforte at my hande, for surely whoso loueth me he shalbe both loued of my father, and I also wyll loue hym, and neuer leaue hym succourles, but wyll see him againe, and will openly shewe my selfe vnto hym to be loked vpon: to make it more certayne that I do not utterly perishe by suffering death of the crosse. Nowe I geue my selfe to be den of all folke, but than no man shall see me, except he abide constantly in frendeshyppe. Of truerh our Lord Iesus spake these thynges sumwhat darkely, not onely signifying that he beeyng reuined agayne would often after his death come among his frendes to be seen, but that he would also by the holy ghost his spirite, secretly place and wynde himselfe into theyr myndes, and that finally he would come in the glozy of his father, in the open sight of all folke.

¶ Judas saith vnto him, not Judas Iscarioth: leste what is done that thou wilt shewe thy selfe vnto vs and not vnto the worlde? Iesus answered and sayd: if a manne loue me he will kepe my saynges, and my father wil loue hym, and we will come vnto him and dwell with him. He that loueth me not, keepeth not my saynges. And the worde which he heare is not mine, but the fathers which sent me. These thynges haue I spoken vnto you beeyng yet present with you, but the comforter which is the holy ghost whom my father will send in my name, he shall teache you all thynges and bring all thynges to your remembrance whatsoeuer I haue sayed vnto you. Whence I leaue with you: my peace I geue vnto you. Not as the worlde geueth geue I vnto you. Let not your herte be grieved, neyther feare: ye haue heard how I sayd vnto you. I goe and I come againe vnto you: I haue loued me, ye would be verely reioyce because I sayed: I goe vnto the father. Not the father is greater than I.

Nowe than where as Judas, not he verily that is called Iscarioth whiche was absent at this sermon, but the other Judas, whose surname was Leb-heus, did not fully vnderstande our lordes saying: but beeyng throughe sorrowe and feare very sore troubled, did suppose that our Lord should in suche wyse appere to his frendes, as terrible spirites & phantasticall sightes shewe themselves many tymes in the darkenes of the nyght: or as certayne visions appere in dreames rather to the feare of men, then to mennes comforte. This Judas therfore saith: Lord what hath chaunced that when nowe thou maiest be seen of all folke, thou shalt not than appere to the worlde, but onely to vs?

And howe canste thou be one that may be sen of vs yf thou be suche one as other cannot see? but Iesus because he knewe that his disciples were not yet able to vnderstande the mysterie howe that the same bodye, whiche had been dead and buryed, but nowe made spirituall, and able to doe as it list, should lyfe agayne: Iesus I saye, knowing this, byd not playnly answer to the thyng that was asked, but turned his saying to that thyng whiche was more necessary to be imprinted in theyr heartes, where by they should nowe be prepared spirituallly to haue his presence: for as muche as that presence whiche should be exhibited vnto them after his resurrection, coulde not long endure with them. Therfore Iesus sayed: I wyll not presente my selfe to the worlde, because it loueth me not, neyther doth it kepe my commaundementes. If one loue me truly he wyll not testifie his loue with so towe, but by keepyng my commaundementes, and hym wyll I loue semblably: and whom I shall loue, hym wyll my father loue, and we shall neuer bee pulled awaye from hym: nor I wyll not onely see hym agayne that hath my commaundementes in remembrance, but therewithall my father and I wyll by the spirite, which is comen to vs both, come vnto him: and we will not only come, forsooth with

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to departe agayne, but we will dwell with him, a neuer go awaye from him. That which is doen after the spirit is both perpetuall and effectuall: bodily ioyning together must nedes haue an ende, euen forbecause ye should sette at naught transitory thynges, and inuite your selues to loue eternall thynges: and where ye as yet cannot come to vs, we will come to you inuisible, but effectually to dwell in the temple of your hertes. Agge be three in dede, but so ioyned and connerxe together, that he whiche loueth one, muste loue all: and he that hath one of vs lacketh none of vs. Only on your behalfe let charitie be present, and that couenaunte kepte, whiche I made with you of late. That shall so couple you and vs together, that neyther lyfe nor death can uncouple vs. If members maye be disseuered from the heade, we may be disseuered. There be many which boast themselves to loue God the father, and seme to obserue the commaundementes of the lawe, but none doeth truly loue God, yf he hate and condemne his sonne: and he verely commendeth the sonne, whosoever keepeth not my commaundemente, whosoever neglecteth my preceptes, he neglecteth withall the preceptes of God: for in good sooth the thyng that I haue taught you, is not so my peculiar doctrine that the same is not my fathers: but is rather my fathers than myne, from whome commeth whatsoeuer I can or doe teache, doynge nothyng but by his authoritie from whom I was sent into the worlde, to teache these matters whiche I doe teache. But now these thynges haue I spoken accordyng to your capacite, as yet a mortall manne, keepng conuersaunte among mortall menne: soone hereafter I wyll repayre to see you agayne, for certayne dayes space: and beyng immortall, will kepe company with menne mortall, to the intent I may comforte, teache, and geue you my counsell.

Peether is it unawares to me that ye shall not fully vnderstande these thynges, whiche I nowe speake, and shall speake anon after my death, because ye be yet styll carnall and rude: notwithstanding they are not spoken all in vaine, for after that I shall take away this body from you, an other comforter shall come to you, yf ye aske hym (of God) in my name: a comforter (I saye) not bodily as ye see me to be, but that holy spirit which doeth sanctifie spiritres and myndes, whome my father shall sende you in my roune yf you require hym in my name: Ye shall not after this, neede my corporall presence, whiche for a season was geuen in consideration of mens grossenes, to the intent that they myght by degrees and orderly go forwarde to more perfite thynges, for that spirit in as muche as he is myne and my fathers, shall put you in remembrance of all the thynges, whiche I nowe speake vnto you that be as yet ignorant, and of small capacite, and besides that obliuious. And he also shall make you vnderstande these thynges whiche ye had not vnderstande before, neyther wyll he suffer you to forget any thyng or to lacke knowledge of any thyng that pertaineth to saluation. Of men obliuious he shall make you of good remembrance, of slowe witred, easie to bee taught, of sleapyshe sluggardes, vigilant and watchefull, of cowardfull men cherefull, of earthly folke heavenly. Only perseuer you in charitie, haupng in remembrance my commaundementes.

There is no cause why that ye should in the meane whyle feare the troublefulness of this worlde, whiche ye shall see yf agaynst me, and in tyme to come agaynst you also, let it suffice you that at my departure I shall leane
peace

peace vnto you, and geue you my peace. No worldly stozme can destroye and vnder hym that hath my peace. The worlde also hath his kynde of peace, ^{Peace I leaue vnto you.} whiche it bestoweth vpon them whom it toucheth, but this is a peace not to be trusted on. My peace whiche I do geue you, doeth make friendshippe betwene God and you: and who can hurt him which hath God his protectour and gouernour? The peace which I do leaue vnto you ioynynge you together among your selfes by mutuall concord, shall make your felowship strong and inuincible, against all that the worlde or Satan prince of the worlde, can do. What meaneth it then that my goynge hence whiche shall bee very contradi- cture vnto you, doeth so muche feare you? Let not your hertes therfore be trou- bled nor stricken in feare, ye haue heard me say already (and that ye should the more credite me) I tell you that of truerth I go hence for a tyme: but I will anon retorne againe vnto you. And in the meane time I will byng to effectuall that I shall finde you at my retorne safe and in health. This blasphe- mous stozme of cruell persecucion shall for this one tyme be executed vpon me onely. And soone after I am come agayne to my father, I wyll be present with you agayne through the spirite that is the comforter. And by hym my father shall also be with you, and we shall neuer be separate from you, vntill you bee fully placed with vs in the kyngdom of heauen. Ye are sorowfull because I go my waye, but if ye did rightly loue me, forsooth ye would reioyse both for your owne sake and myne: for I will not play the runagate and goe euery where, but I will retorne agayne to my father to obtayne for you more excellent gifts at his hande, for because my father is greater than I am: and from hym it commeth, what thyng soeuer I doe departe with you. If ye stande in dreade of any harme to wardes me, as are sorowfull for my cause, it wer more seemynge ye should be ioyfull on my behalfe, that am remoued and taken away from these euils of the worlde, and goe to my fathers company: and yf ye bee ioy for your selfes, my departure shall byng to you muche profite.

¶ And now haue I shewed you before it come, that when it is come to passe, ye mighte be true. Hereafter will I not talke many wordes with you: for the prince of this worlde cummeth and hath nothing in me, but that the worlde may know that I loue the father and as the father gaue me commaundement, euen so doe I. Wilt leaue vs goe hence. ^{I be secrete.}

I knowe that I speake this to them that neyther greatly take heede, nor vnderstand the same, but I do therfore repte, and often inculcate and byng in the same, that after the dede shall effectuously verifie the thing þat I haue spokē, ye may than therewith beleue all the rest to be true, which I haue tolde afore- hande should folowe: after this I being a mortall man shall not speake many thinges with the that be mortall: for the time is at hand when I shall be taken away from you in body. Woe Satan the prince of this worlde is present by his ministers ready to set vpon me, with his full might a foise utterly to cast awaye and to extingwysh me. But at his hande is no icopardie, for he hath no ryght nor autoritie ouer me, and when he molle trusteth to haue the ouer- hande and victory, than shall he bee vanquished and ouerthrowen: he hath no ryght but vpon them whiche be in synne, and because the worlde is in bondage to synne, he may play the tyraunt ouer them that make the worlde theyr God: for in dede I am neyther forced to die, nor for any faulte do I die, but I suffer, through my death to redeunt those that bee ioyned to me by fayth, as members.

The paraphrase of Erasmus vpon

These set vs
gode hence.
46.

members to the bodye, from the tyranny of synne and death: and my father hath commaunded me thus to doe, whiche his commaundemente I doe accordyng to his minde: toherfore we haue nowe already sit here long enough. Because I doe my fathers commaundemente willingly, it is tyme to go mete deaeth, whiche is at hande. These therfore and goe we hence. Our Lord Iesus seeing his disciples many wayes dismayed, partly with sorowe because that they sawe that theyr Lordes deaeth was nye whome they loued somewhat worldly, but yet mooste vehemently: partly for feare of harmes whiche they thought did hang ouer hym being once abyde: and he also seeing them heauy of slepe whiche both the night prouoked, and also sorowe of mynde augmented, and theyr setting made them of more sluggish the mynde: he commaunded them to ryse, that so at the leste, dulleesse being auoyded, they myght bee made moze ppegnaunte and quicke witted to those thynges whiche he shoulde saye vnto them, and there withall he monished the a farre of and backely, that nowe is the tyme to eleuate theyr myndes from earthly affections to heauensly thynges, from bodily thynges to spirituall thynges, from mortall thynges to immortall, from thynges transitory to eternall thynges: he woulde haue that also imputed in their myndes, that he knewe before, and was willing to suffer what thyng soeuer he shoulde suffer, his father also willing the same: from whose will his did neuer bary. His wyll was that his Apostles so farre as maumes weakenesse could beare, should be witnesses and seers of his passion, and therfore in this sermon he maketh oftentimes mention of his departure, litle by litle, there by to inuice them to sufferance, but mixyng withall many comfortes to mitigate the bitter payne of sorowe, saying that in very dede he must departe: but so that within a while he should come to them agayne: that he should go to his father, that thence he should send them an other comforter whiche should finishe that he had begonne, and also that he and his father shoulde together shoulde come and dwell with the. He sayed furthermore that this persecution should not brierly deuour and consume them: and after all this he had them thence to an other place, because the place where they were then, was open & in sight: and for because that they had heard that the prince of the world was cum then present, they stode in a generall feare of themselves, and therfore he brought them to an other place wher as they were more in safte, so that ent they myght with more bolde heates geue eare to other thynges.

In conclusion he telleth them aforeshande that at the length they shoulde folowe hym thither, whither he nowe goeth before them: well now he hath recourse agayne to that saying whiche algate muste sitte inwardly and abyde in their heartes: in whiche saying he counsaileth them to perseuer in charite, and obseruyng his commaundementes, lest through theyr owne faulte, they should disseuer themselves from the felowshyp of the father, the sonne, and the holy ghoste, from which Judas had already fearefully dissociate hymselfe. But he aduisech them to sticke to theyr couenaunte by obeying the saynges of theyr Lord, and to shutermoste of theyr power to folowe his doynge.

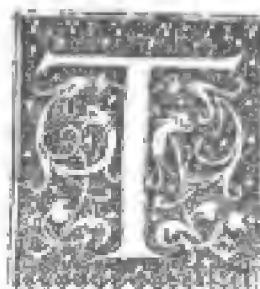
And truth it is that this coulde not bee doen, vnles they dyd perseuer in the spirituall felowshyppe of the sonne, and yet in the meane tyme not to truste to themselves, or any thing at all to presume vpon theyr owne proper strength: for they shoulde neuer bee able to doe ought at any tyme but by the benefite and free gyfte of God, from whome floweth and issueth out to all folke,

what

what thyng soever setteth forwarde true health, and maketh to saluacion: and that they myght the better vnderstande this, and retayne it in memory, he declarerth the matter by a similitude, taken and brought in of a plaine knowne thyng: that is the vine and the brounches therof.

The. xv. Chapter.

I am the true vyne, and my father is the husbanne man. Every brounche that beareth no fruite in me, he will take awaye. And every brounche that beareth fruite, he will proueyde that it may bring forth more fruite. The texts.



I thintend, sayeth he, that ye may better vnderstande howe cleane void of all perill ye be, yf ye will continue still to be of my felowshipp, and what great daungier it is for you, yf ye falling from the covenante that I haue made with you, be disseuered from me, remember this that I am the true vine, ye be the brounches, and my father is the husbanman. I am the roote or stocke of the vine, ye are my members as brounches sprong out of the stocke. My father hath planted me, that is to saye he hath begotten me.

The stocke came forth from hym, and ye out of the stocke. The thanke of the whole benefite redoundeth to my father, as the fountaine therof, which doth geue vnto you by me, and his spirite, wharsoeuer he geuerth you. And the sap of the stocke which geuerth vnto the brounches both life and strength to bring forth fruite, is the spirite, that is common both to my father and to me. Lyke as the spirite kniteth me to my father: so doth it also ioyne you to me. Therefore what brounche so euer cleaueth to me, and liuing by my spirite, bringeth forth fruite worthy for the stocke, the same shall my father purge, cutting awaye the superfluous desires therof, that it may bring forth more plentiful and kindly fruite. But whoso cleaueth to me by the profession of sayth, and bringeth forth no fruite of euangelicall charitie, my father shall cutte hym off from the vine, as a cumbersome and unprofitable membre. For that brounche which hath no fruite, but only leaues, serueth to no purpose in the vyne.

¶ Some are ye cleane through the wordes which I haue spoken vnto you: but in me, and I in you. As the brounche cannot beare fruite of it selfe excepte it abide in the vine: no more can ye except ye abide in me. I am the vine, ye are the brounches, he that abyrdeth in me and I in him, the same bringeth forth muche fruite. For without me can ye doe nothing: if a man abide not in me he is castt forth as a brounche, and is withered: and men gather them and castt hym into the fier, and they burne. If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done for you. For my father glorifieth that ye beare muche fruite, and become my disciples. The texts.

Nowe already ye be brounches some what purged and made cleane through beleyng my worde. but yet ye muste hereafter be more purged, that ye maye bring forth more plentie of fruite. At this time it is enough for you to be grafted in the stocke, from whence throug sayth ye may receiue life: labour diligently to abyde in me, & I will in lyke maner dwell in you, so long as you depende vpon me. For as the brounche if it be pulled off fro his vine, cannot it selfe bring forth the fruite, because it taketh all his sap of the stocke: no more can ye bring forth the fruite of any good worke, except ye cleane to me by sayth and charitie: from whence must come to you whatsoeuer furthereth to true and eternall

The paraphrase of Erasmus byon

eternall saluacion. Wherfore neither Moses, nor any of the Prophetes is the byne, but I am the onely byne, to the whiche all they must cleaue that wyl bring forth the fruite of saluacion. Ye be the bzaunches of this byne; wherein ye are frely grafted, frely pource, but ye maye fall from thence through your owne faulte. Wherfore ye must earnestly take hede that ye may be alwayes ioyned to me. For whosoever cotinueth still ioyned to me, hauing me lykewise ioyned to hym, and liuyng by my spirit, that person through my fathers inspiration, bringeth forth fruite plenteously, gayning for himselfe eternall saluacion, and causing God, for whose sake all thynges be doon, to be glorified amonges men. And his glory is my glory, by whom it hath pleased him liberally to geue all that he willeth me, to the attayning of eternall saluacion. Therfore remembre this well, that without me ye can doe nothing that good is. But yf any bzaunche do through his owne faulte pull himselfe backe againe from me, he not onely bringeth forth no fruite at all, but lyke as an vnprofitable bzaunche, when it is cut of with a sheardynge hook, withereth, and afterwarde beeyng gathered by with other twigges that be shred of, is cast into the fyre to burne, so the same bzaunche destitute of my moysture & spirite, dieth spiritually although he liue bodily. And beeyng after this lyfe seporate without recovery from the byne, is cast into euerlastyng fyre, there to burne for euer to his great torment: forsomuche as he would not abyde still in the byne, & so bring forth fruite of eternall felicitie. And ye shall abyde in me, yf my woorde abyde in you, yf ye kepe in mynde the thinges which ye helde, and execute in dede that whiche ye remembre. If ye will do this, ye neede not feare any worldly stormes, for though I be not still presente with you in bodye, yet both my father & I will heare you. And yf ye do rightly aske all suche thinges as ye would haue, ye shall obtayne your asking. But like as of your selves ye are not able to bring forth fruite: euen so ye ought not presumptuously to attribute to your selues the praise of your good dedes, for as I haue not sought myne owne glory but my fathers, of whom I haue all my beeyng and power: so shall ye referre all the thanke & commendation of your good dedes to my father and me. When menne shall perceyue you to bring forth muche euangelicall fruite, then is my father glorified among them: for what prayse soener I shall gette by you, the same shall redownde to my fathers glory: whome ye shall cause to be playsted among menne, by shewing your selves the right disciples of his sonne, not that we neede worldly prayse, but because so it is expedient for the saluacion of mankynde, whiche thing we do thurst for and couet. It cummieth of charitie and not of ambition that my father thus desireth to be glorified amonges men.

If ye byde
in me, &c.
aske what
ye will and
it shall be
geuen you.

The xijth. As the father hath loued me, euen so haue I also loued you. Continue ye in my loue: If ye kepe my commaundementes, ye shall byde in my loue euen as I haue kepte my fathers commaundementes, and haue byden in his loue. These thinges haue I spoken unto you that my love myght remaine vnto you, and that your joy myght be full.

I haue loued you whiche are my bzaunches, euen as my father hath loued me, that am the stocke. Be carefull to kepe this so great a benefite freely geuen you, lesse ye lease it through your negligence, and ye shall not lease it: Lyke as I alwayes, procuring my fathers glory, haue continued euen to the death in my loue towardes hym: so will ye perseuer in your loue towardes me.

Wherin

Wherin ye shall perseuer not by the obseruyng of the Phariseis or phylosophers preceptes, but by keepyng of my commaundementes: so that neyther any flattery or feare of the world may separate you from the, no more then it doeth me, which do constantly to the death, kepe my fathers commaundementes, keepyng neuer disseuered fro the loue of hym, but by very deedes declaring my selfe to requite his loue with lyke loue. Wherefoze as it shall be my fathers glory, to haue so naturall a soune, and so worthy for hym, no lesse shall it befoze both our honours that I may haue you my disciples obseruers of my wordes, and followers of my doinges. Albeit these thinges be somewhat painful and tedious, yet do I therfore vse so long communication therein, to thintent that as I haue not labored for the ioye of this worlde, but herein do reioyce that for obeying my fathers commaundement I am beloued of hym, no moze should you seke comfort of the worlde, but reioyce in this my kynde of ioye, whensoever ye following my steppes shall be afflicted: and let that ioye remayne in you euer increasyng into greater, and better, untill it cum perfectly to the perpetuall felicitie of immortall life. One of you charitably to loue an other, shall be a great comfort to you, euen in the myddest of all your troubles, when ye be at the worst.

This is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man then this, then a man bestowe his lyfe for his frendes: Ye are my frendes if ye do whatsoeuer I commaund you. Hence forth call I you not seruautes, for the seruaunt knoweth not what his Lord doeth, but you haue I called frendes, for all thynges that I haue heard of my father, haue I opened to you. The text.

There be diuerse preceptes of the Phariseis, and Moses hath also manye, but this one precept is my very owne, which includeth all thynges that I do teache, and shall make pleasaunt all aduersities which shall happen, that is to say, that ye beare suche loue one to an other as I haue borne towardes you. I doe testifie my loue not with wordes onely, but also with deedes: and that loue not to be after the commune sorte, but excellent: and the greatest that any man liuyng can haue, for there can be no greater token of loue among men, than a man to bestowe his lyfe for his frendes sake, for every man setteth by his lyfe aboue all thynges. Many perchaunce myght be found that coulde be content to bestowe money or labour for an other mans sake, but the person is rare to be found out, whiche will bestowe his lyfe for his frendes sake. I doe moze then all this, whiche bestowe my lyfe for myne enemyes, so they wyll be cum my frendes. And in the meane whyle I call them my frendes in the waye of honour, whom I haue good ryght to call my seruautes. Neuertheles I wyll not take you for my seruautes, but for my frendes: if ye wyll as cheerfully and gladly performe these thinges that I commaunde you, as I doo willingly obey my fathers commaundement. They that are vnder Moses lawe, be rightfully called seruautes: because they depend vpon diuerse rules prescribed vnto them, and rather for feare then for loue doe the thing that is appointed them. But as for you (whom I haue called from the bondage of the law, vnto the libertie of the gospell) from henceforth I wyll no moze call seruautes but frendes, as them whom mutuall loue and not necessity doeth ioyne vnto me. For the seruaunt perceyueth not his Lordes intent, but onely dooeth that he is bydden, loking for no greate reward if he doo it, and well assured to be punished if he doo it not, besydes that for euery sundry doyng must be had a sundry commaundement, as god, cum agayne, doe this,

A. A. i. elsewhere

The paraphrase of Erasmus vpon

eschewe that. For the maister telleth not his owne counsell to his seruauntes, whiche are therfore euil to be trusted because they rather feare then loue hym. The cause wherfore I haue called you my frendes is for that I once haue opened vnto you al the purpose of my mynde, to thintent there should be no nede hereafter of mennes preceptes contrary to myne. And hatsoever my father hath willed me to shewe you, therof I haue made you partakers, as my trustye frendes. Those thinges whiche I haue taught you, be out of al doubte: for I haue taught you none other, saue what I haue hearde of my father. My preceptes be his preceptes, by keepyng wherof he shall count you his frendes in steede of seruauntes.

The text. Ye haue not chosen me, but I haue chosen you, and ordeined you to go, and bring forth fruite and your fruite shall remayne, that whatsoeuer ye aske of the father in my name, he maye geue it you.

And because ye maye the better vnderstand how great the honour of this my gentleness towards you is, consider how that ye haue neyther prouoked me with your seruice doing, to my frendship, that of dueitie I ought to loue you: a gain: nor yet haue you willingly cum to my frendshippe, that for gentleness sake, I should requite you with lyke loue: but when ye wer in bondage of the lawe, and farre of from the fauour of God, then did I of myne owne voluntarie wil chose you from among al the reste, without your desert. And for this purpose haue I chosen you that ye should more and more increase in goodnes beeyng grafted in me thozow mutuall loue, whiche ye coulde not haue towards me except I had first loued you. As the braunche is alwaye nourished by the moisture of the vine, and spredeth it self in many braunches, so must you likewise plentifully bring forth fruite of the gospell thzoughout the whole world, and so do good to other that your self loose no fruite therby. For the common vyne bringeth forth fruite, but for other, and that suche as soone decayeth: wherfore the braunches thereof be fruitefull but for a tyme, because they growe in a vine that soone fadereth. Contrarywise you because ye cleaue to an immortall stocke, shall bring forth fruite that neuer shall perishe, but continue sounde to your eternall saluation. And ye haue no cause in the meane while to say it is a great payne to trauayle about the world to teache the Gentiles, to suffer the dispites of wicked people. And what wagies, what ayde, what rewarde is appointed for vs: passe not vpon these worldly defenses. Let this stand you in steede of all rewarde and helpe, that whatsoeuer ye shall rightly aske my father in my name, he shall geue it you. What thyng is more easy then to aske: And what is it that he is not able to geue: furthermore what is the thyng that he will not geue for my sake:

The text. This commaunde I pou that ye loue together. If the world hate you, ye knowe that it hated me before it hated you. If ye were of the world, the world should loue his owne. But be it because ye are not of the world, but I haue chosen you out of the world, therfore the world hateth you. Remember the worde that I sayd vnto you, the seruante is not greater then the laide. If they haue persecuted me, they will also persecute you. If they haue kept my saying: they will kepe yours also.

Besides this, my commaundementes be not tedious, for what is more pleasant then one to loue an other: who be so weake but mutuall loue maye make them strong: what thyng is so greuous but mutuall charitie can make it delectable: Neither let this trouble you, that whyles you and I bee frendes
and

and one of you charitably do agree with an other, ye shall be at discorde and strife with the worlde, but rather the self same thyng ought to comforte your myndes, for so muche as by this token ye shall well perceiue your selves to be my very disciples and frendes, that is to saye, contrary to the worlde, whiche is all sette vpon malice, wherreas you are appointed for heauen, disdayne not to suffre that in the worlde whiche I haue suffered before you. The worlde hateth me also not for my deserte, but because I reprove & disclose the euill dedes therof, teachyng thynges whiche do not agree with thei worldly affectiours. The worlde knoweth me of his secte, and then doeth it loue and exalte, as Iphelourthlyke: and as an euill itche couereth an handsum scratcher. Therefore be they unhappy whom this worlde flattereth and fauoreth, for that beclareth them to bee farre from the fauour of God, whiche is that onely thyng that maketh man happie in dede. Whan the worlde hateth you, remember myne example, and reioyce in your owne behalfe that ye haue no fellowship with the worlde, but do cleaue fast vnto me. For this shall ye perceiue by the hatred the worlde beareth you, howe that ye be myne. In case ye wer of the worlde, if ye leaue worldly thynges, and taught according to worldly despises, then the worlde woulde knowe you and loue you as his owne, but because ye folowe not the wayes of the fleshe, but of the spirite, and couer not worldly goodes but heauenly, therefore the worlde hateth you: not that ye deserre it, but for that ye be vnylike to the same whiche is euill & wicked. In tymes past when ye thought perfitte righteousnes to consist in the grosse ceremonies of Moses lawe, and setting your myndes on transitory thynges, had no loue to heauenly thinges, the worlde dyd then well like you: but after that I had once called you from this secte to the euangelicall and heauenly doctrine, and grafted you in me as braunches in the stocke, the worlde beganne to hate you, and that onely because ye be myne. Yet of trouth for no cause elles shall ye be blessed, then for that ye be myne. Wherefore nothing at all though your innocencie shall not defende you from the hatred of the worlde. Remember howe I haue tolde you, the seruantes state is no better then his lordes. For neither coulde my innocencie, whiche is greater then yours, defende me from the malice of the worlde, neyther were they afearde to despise my doctrine, nor yet for all my benefites would they waite gentle and call themselves backe from thei cruell purposes. That thyng whiche they durst enterpryse against me, who am your Lorde and Maister, muche more boldly will they do it to you. Seyng they haue deuised so many shates to byng me euen to þ most reprochfull death, and haue so often spitefully railed vpon me, they wil also persecute you my disciples, nay but rather me in you. If they will obey my wordes they wil also obey vnto yours: but lyke as they haue not well borne my doctrine, no more will they yours, because we shall teache the selfe same thynges, that I teache.

But all these thynges will they doe vnto you for my names sake, because they haue not known hym that sent me. If I had not cume and spoken vnto them, they should haue had no crime, but now because they nothing to cloke thei sinne withal. He that hateth me, hateth my father. If I had not bene among them the witness with the none other man did, they should haue had no crime. But now haue they bothe seene, and heard, not onely me, but also my father. But this happeneth that the saying might be fulfilled that is written in thei lawe, They hate me without a cause.

And whatsoeuer despise they shall doe against you, I will thinke it done to

The paraphrase of Erasmus byon

me: for all thynges that they shall do agaynst you, they shall doe it for the hatred they beare to me: when they curse you, they shall curse me: when they reiecte you, they shall reiecte me: when they beate you, they shall beate me. For whatsoeuer displeasure is doen to the members, the same redoundeth to the head. And they would doe the lyke to me, if they had me present with them. Now because they cannot shew their cruelty to me, they will shewe it to you. But as all the iniurie that is doen to you toucheth me: In like maner whatsoeuer is committed agaynst my name, toucheth to my fathers dishonour also: whom if they did rightly knowe, as they thynke they doe, they would neuer so shamefully haue handled his sonne. They arrogantly pretend loue towarde God, and yet they be wickedly murdred agaynst his sonne. They aske saluation of God, and goe about to destroye his sonne. They boaste themselves to be keepers of Gods commaundementes, and doe reiecte the preceptes whiche his sonne geneth by the auctoritie of his father. They glorie in their knowledge of the lawe, and do not receive the knowledge of hym, whom the lawe setteth forth. They worship the sender, and persecute hym whome he hath sente. Therfore they knowe not God to whome they boaste themselves to knowe. And yet this ignorance shall not excuse them in the daye of punishment. They be ignorant in dede, but why? because they would not learne. And therefore would they not learne, because they loved more theyr owne glory, then the glory of god. They did set more by their owne aduantage, then to winne saluation by the gospel. Wherfore that thyng whiche my father hath ordeyned for theys saluation, haue they through their owne stubbornnesse heaped vp to theyr eternall damnation. For verily I am cum and was sente for this purpose, if it mighte be to saue all men. If I the sonne of God, and greatest person that coulde be sent, had not cum my selfe, and declared vnto them all suche thynges as myght haue brought them to a better wynde: if I had not also doen these thynges whiche had been enough to haue forced euery stonye hartes to faythe and belefe, surely theyr destruction should haue been the more easie, as gyltlesse of this infidelitie, the addition wherof, shall make the burden of their eternal damnation the heauyer. But nowe sith I haue least nothyng vndon wherby they might be saued, and they agayne with obstinate malice haue resisted him whiche freely offereth saluation, they can alledge no excuse for their incredulitie. If I curtheate a stranger, it maye be thought that what woorthye of pardon because he hateth him whom he neuer saw, but me they haue both seene and hearde. They haue seene me doe good to all folkes, and haue hearde me speake thynges woorthye for God. Neuerthelesse they hate me for those thynges, for whiche they ought to loue me. But whoso hateth me, must needs hate my father, by whose auctoritie I speake that I speake, by whose power I do all that I do. And I haue not onely spoken by wordes, but also by my dedes: yet were they so blinded that they did neyther beleue my wordes nor dedes. And this selfe thing shall make their damnation more greuous, in that they haue so stubbornly abused the goodnesse of God, being alwaye so ready for them. If I had not doen suche miracles among them as neuer any of the Prophetes afore me did, whether a man consider the number or greatnesse of them, and that not to make them afraid or astonished therewith, but to helpe them that were afflicted, If I had not doen all this, I say, they should not haue been giltye of this moste greuous sinne: but nowe they haue both heard and

But nowe
haue they
nothing to
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haue with
all.

seene,

seeme, and so muche the more haue hated not only me that haue both spoken and doen, but also my father whiche hath spoken by me, and set furth his power by me. They neuer sawe Moses, and yet hym they doe extreamly hye, they beleue the Prophetes whom they neuer hearde, but they turne cleaue awaye from me whom they haue presently seene before they eyes, whom they haue hearde speake, of whose benefites they haue so manye wayes had the profe.

And not herewith satisfied, they take my lyfe from me. In the meane while they pretende a reuerente loue to God the father, whereas whoso truly loveth the father cannot hate his sonne. Howbeit these thinges happen not by chaunce, for the very same thyng that these men doe, the Psalmes whiche they haue and reade, did long agoon prophete should run to passe, that is to saye, that in steede of thankes, they shoulde recompence good turnes with euill will. For thus spake I there, by the mouth of the Prophete, let them not reioyce and triumphe ouer me, whiche vnjustly are myne enemyes & hate me without cause. If a man being prouoked, hate an other, it maye bee suffered: if one hate a stranger, it maye sumwhat be pardoned: but who can forgive hym that hateth one whom he bothe knoweth and hath found beneficiall?

But when the comforter is cum, whom I will sende vnto you from the father (euen the spirit of truth, whiche proceedeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue been with me from the beginning. The text.

Nevertheless the incredulitie of these persones shall not make their fruite ineffectuall whiche will cleaue to me. For when I shall haue accomplished al that my father hath geuen me in commaundement, and after that the comforter is cum whom proceeding from my father, I will sende you accordyng to my promise, whiche is the holy goste (being the inspirer and teacher of all truth) he shall declare al that euer I haue sayd and doen, wherby bothe my goodnesse and their obstinate blindnesse shall euidently appere. He shall shewe how there hath bene nothyng doen against me, but the same hath been propheted before in theyr owne booke whiche they reade and yet vnderstande not. Ye also whiche are now but wrake, then being made strong through the inspiration of my spirite, shall testifie of me before all men, for so muche as ye haue seene in ordre what I haue doen, and hearde what I haue sayd: Lyke as I haue tolde you thynges certaine, euen the very whiche I haue seene and heard of my father, neyther shall the holy goste put any thyng but truth in youre myndes, for so muche as he proceedeth from my father: so shall ye beare witnesse of thynges not doubtfull, but suche as be thoroughly tryed by all your senses. And there will be sum whiche will not beleue you, but yet muste not the saluation of other be losse, because of them which wilfully perishe through theyr owne faulte.

The. xvi. Chapter.

¶ These thynges haue I sayd vnto you, because ye shoulde not be offended. They shall excommunicate you: yet the tyme shall cum that whosoever belleth you, will thinke that he doeth Gods service. And suche thynges will they doe vnto you, because they haue not knowen the father, nor yet me. But these thynges haue I tolde you, that when the tyme is cum ye may remember them that I tolde you. The text.

The paraphrase of Erasmus vpon



I shall not be fearing that euery danger would with-
draue folke fro the open confession of the gospels truth,
whiche the world, of truth shal spurne against with all
deuices, but it shall neuer bee able to put it to bitter silece
and conuince that truth, which stablisheth it selfe vpon God
the auctour thereof. Ye see what thynges the world
goeth about to doe against me, for publishing my fa-
thers truth. And it is needefull y^e prepare your mindes
patiently to suffer the lyke. I doe therfore tel you y^e these
thynges shal cum, lest ye suppose the professioⁿ of the ghospell to bee all pleasant
and delicate, and than you to be y^e soer dismayed when the same thynges chaun-
ceth to you at butwares, & other wyse than you loke for. For the euils which a
man foreseeeth, against which he stilly bendeth his mynde ere they cum in place,
lesse grieueth. I will not deceyue you, neyther in the displeasures which muste
needes bee suffered for y^e gospels sake, neyther as touchyng y^e rewardes which
tarieth for them y^e valiantly doe theyr dutie and office. To you that begonne
to preache the ghospell shal this thyng fy^rst happen. They that are thoughte
to vnderstande the high poyntes of religion, and to kepe the perfection, and do
trache and professe the knowledg of the lawe, shal caste you out of theyr Syna-
gogues as wyched & coursed people, a thyng amog them of mooste reproche,
and here with will they not afterwarde be contented, but they will cum to im-
prisonment and to strokes. And at length the thyng will growe to this ende, y^e
whosoever killeth you, shal thynke himself therein to offer a thakfull sacrifice
to God. They shal colour out their wickednesse with pretence of godlynesse, &
shal accuse & condemne as gilty of impietie, the teachers of true godlynesse: and
so it shal cum to passe, that not onely ye muste suffer harde & greuous thynges,
but ye shal bee punished as vngodly persons & malefactours. But care ye not
what the world iudgeth of you, let my example comforte you, remembryng
that ye suffer these thynges with me, and for my fathers sake and myne. The
injuries ours, we haue the wrong, and it shal be our parte, bothe to ayde you
in your conflict, to rewarde you hauing the victorie, to resist them and also
punish theyr obstinacie: thinke ye nothyng at all of vengeance, for they shal
not thus handle you because ye be thyngs or transgressours, or any waye els
woorthie suche ciuill interatyng, but because they doe not yet perfectly knowe
neyther ine nor my father. The ignorance wherwith their crueltie is mingled
shal cause my father to take compassion vpon them, nor I would not ye should
so muche desyre their punishment, as to haue them saued by doctrine: for the
zeale of religion shal sette or prouoke many against you, rather through error
of iudgement, than of ciuill wil. These folke shal repent themselves and amend
after that my father be knowne to the world by you, and asone as men shal
through your preaching vnderstande my doctrine, and knowe what is the
power of the holy goste. I knowe ye bee so^ry for my departure hence, and so:
row is not to be added vpon sorrow, but I thought mere to forewarne you
hereof, that when these discommodities falleth vpon you, ye maye the more
patiently and with lesse heerebreake beare them, callyng to your remembraunce
how I had tolde you before, y^e these thynges shoulde followe: and that after
myne example, ye should suffer of the wicked, of suche as be ignorant of
the truth, and euen for my fathers sake and myne: but be ye sufficed with a
stayd

shaped conscience in the truth, and passe not what menne iudge of you, or rather follow my doctrine, and iudge your selfe blessed, when for my names sake menne doe persecute you, when they all speake euill of you, and belie you. They shall put you out of theyr Synagogues, but that selfe thyng shall proue your names to be registred in heauen.

These thynges sayd I not vnto you at the beginning, because I was present with you. The tyme.
But now I go my waye to him that sent me, and none of you asketh me whither I goe: but because I haue sayd suche thynges vnto you, your hertes are full of sorow. Nevertheless I tell you the truth. It is expedient for you that I goe awaye. For if I goe not awaye that comforter will not cum vnto you, but if I departe I will sende hym vnto you. And when he is cum, he will rebuke the world of sinne, and of rightousnesse, and of iudgement: of sinne, because they beleue not on me, of rightousnesse because I go to my father, and ye shall see me no more, of iudgement because the prince of this world is iudged alreadye.

I knowe all these thynges should happen you. Nevertheless when I firste tooke you to me, I spake nothyng of this, not to deceyue you thereby, but because the tyme serued not then, as in dede all thynges are not fyr for al tynes. This my bodily presence hath for a season nourished and strengthned your weaknesse, but now forasmuche as the tyme of my departure from you is at hande, it is nedeful þ ye be openly admonished what ye shal suffer, to the intent ye maye by litle & litle enure your selves to be content to lacke the comforte of my corporall presence, and after ye haue sequestred worldly affection, to take vnto you moze tyme and manlyke boldnesse of herte, and not to be childeish and lyke vnto babes that hang on their mothers lap, all afraied, if it chaunce them at any tyme to be pulled away out of their parentes sight. I would not pamper and discreue you with bayne hope, nor yet an other tyme discourage you: ye haue been serued accordyng to your infirmite, and as tyme required. I haue been your comforter, aduocate, and defender. Now I must departe hère, It is expedient for you that I goe awaye.
& though I do so, for your cause chiefly to strengthen you in greater thynges, after this my body be withdrawen out of your sight, yet my talke therof dooeth put you in suche feare þ none doeth aske, or so much as thynke whither I goe, where as in dede ye ought rather to reioyce than in mynd to be troubled with my departure, sayng I goe to my father, from whome I came not that I shal hereafter be utterly absent from you, but in an other sozte present with you. For I was not ignorant what would haue been more pleasant to your affections, ye had rather haue the continuall fruition of this my conuersacion among you, but I had leauer speake to you of thynges that do profite, then which doth deleyte you, & would leauer haue you vpon knowelage of the truth to be in heauinesse for a tyme, than not to procede to the sure constancie þ should be firte for the tyme to cum. And for this cause I do open vnto you what shall chaunce hereafter. Verily thus I must leue you, and after that I be taken away from you, ye shal suffer many thynges: and that ye may be the moze apte to beare the same more patiently, it is expedient for you, that I be had out of your sight. For unless by takyng from you the sight of the fleshe, ye waxe spiritual, that comforter the spirite which shall make you strong, and not to be banquished, shal not cum vnto you. And because I haue prepared you for him, he shall persourne & finish that which I haue begonne in you. Finally through that spirite I shal alwaye continue with you, yea and that more presently after I be gone, than I am now in this kynde of presence. For the purpose of my

The paraphrase of Erasmus vpon

For if I goe
not away
the comforter
shall not come
vnto you.

cunning was not to dwell still with you in the worlde, but the cause why I
did abase my selfe to your state and infirmitie, was to enhaunce you to heauen.
It hath so seemed good to my fathers wysedome as proceſſe of tyme shoulde
serue, to aduaunce you litle by litle, and by certaine degrees, to thinges of per-
fection: and it is but reason that ye on your behalfeſes do accommodate your
mindeſs and good willes to my fathers order and diſpoſicio of thinges, ye ſhal
haue al thing of our giſte, but your parte is to endeouore your ſelf to be mete
to receiue our benefite, ſoz if ye ſhould alway continue thus affect as ye be now,
that heauenly comforter will not come to you, as yet vnable to receiue his giſte.
But if I goe my waye, and that you not regarding this corporall preſence,
will frame your myndes to hier giſtes, whiche that ſpirit ſhall geue you, then
ſhall my father ſende him vnto you, neuer to forſake you nor to leaue you ſuc-
coureleſſe, whyther you lyue or dye. For he ſhall be no fruteleſſe ſpirit, but
when he cometh he ſhall worke more by you, than I now doe: not that but
our power is all one, but becauſe to appointe to euery buſyneſſe his tyme is a
thing expedient ſoz mannes ſaluacion. I haue reſproued the worlde, the ſame
thing ſhall he doe more fully and more plainly: ſoz he ſhall ſore charge the
worlde that excepte it do forthpue and amende it ſelfe, geuyng faith to the
goſpel, it ſhal be without al excuſe: ſoz in dedelyke as the infirmitie of our fleſhe
offendeth the worlde, euen ſo doeth it ſeeme to miniſter matter why the ſaped
worlde maye pretende an excuſe of his infidelitie. Thei haue ſeen this outward
man very hungry and a thurſt, they haue ſeen me poore, and had in contempt,
withyn a while they ſhal ſee me ſore afflicted, taken of mine enemies, all to beate
and curried, and in conſeſſion die. But when al thinges be ſyniſhed that the
fleſhe hath here to do, & that thei ſhal ſee this body after it be dead, lyue agayne,
and aſcend by into heauen, and ſhall ſee the holy ghoſte ſent, and make you ſo-
dainly vnfearfull preachers of my name, and ſhall alſo perceiue wonderfull
power, vertue, and ſtrength, ſhewed by calling vpon my name, as deuils to go
ſodainly out of men, the halte and lame to be reſtozed to their ſymmes, the ſicke
to be healed, the dead to lyue agayne, and moreover euery thing to come to paſſe
whiche the Prophetes had prophesied ſhoulde ſolowe and be: than (I ſay) no
manner of excuſe ſhall be left to the wicked and miſcreantes, ſoz than ſe worlde
ſhall be adiudged & condemned of thre pointes, and can not be excuſed: firſte of
ſynne, after of rightuouſneſſe, & thirde of Iudgement: he ſhal rebuke ſe worlde
of the greateſt and ſuche a ſynne as doeth include in it all other ſynnes, (a ſynne
in excuſable) and whye? becauſe ſeing they perceiued the prophesies of Gods
owne Prophetes take effect, many thouſandes profeſſe my name, they that be-
leued in me (after they had receiued the holy goſte) ſpake ſtraunge languages,
much noted ſoz they: miracles, forſake the ſuperſticion of Moſes lawe, im-
brace the holy goſpel, deteſte they: forefathers Idolatrie, and yet worſhippe
the father of heauen in true godlyneſſe of lyfe, nothyng regarding worldly co-
modities, but haue their myndes wholly ſette vpon heauenlye thinges: the
worlde, I ſaye, perceiuing this, what excuſe ſhall it make ſoz his lacke of be-
lefe? If there ſhal be no lacke on my fathers behalfe that hath ſent me, nor of
myne whiche was ſent to haue had all men ſaued, and yf the holy ghoſte ſhall
omit nothing, whome both we ſhall ſende, neyther ye whome that heauenly
ſpirit ſhall vſe as his instrumentes, what reſteth but that all may vnderſtand
howe that they periſhe in the ſynne of vbeliſe. And when they ſhall ſee the
prophane

prophane Gentiles to haue the synnes of their olde former lyfe washed away, and themselves endued with innocencie, thoro we baptisme and profession of my name, it shalbe manifeste that wittingly and willingly they abyde styll in their filthynes, and adde sinne vpon synne.

And the worlde also shal be reprobued of falsely vsurped righteousnes, for now they sum waye pretende the keeping of the lawe, they sum what glo-^{and of righte-}ry in obseruing the ordinaunces of their progenitors, they pretende religion ^{trousnes etc} whiche their forefathers gaue them, the feastes, the sabboth dayes, the pray-ers, the woorkes of mercie, they wayes of honouring God, and such other lyke whiche hath the pretence of righteousness: but after that they shall see the wonderfull power of that spirite, not to bee geuen but to those that haue professed my name, and that it shall bee their chaunce whiche were Idolaters to haue it without keeping of the lawe, what than shal they say thereby, which challenge to them selves righteousness by keeping of the lawe? All in vaine do they glorie before me in a false righteousness, whiche haue refused hym by whome onely true righteousness cometh. And all this to bee true shall then be more open to the worlde, whan that spirite shall declare me not to bee dead, whom they had fastened to the crosse, and had buried, but that I dyd returne agayne to my father, (from whom I came,) to lyue with him: and than being invisible & withdrawen out of mens sight, to do greater thinges by you being inspired with my spirite, than I did being with you lyuing in the worlde. Thus it shall cum to passe that through these thinges the unrighteousnes of them shall be rebuked, whiche haue put their hope of righteousnesse other where than in me: and the iudice of God made more notable whiche faithfully hath persoumed the thing which many yeares agoe he promysed to mankynde by his Apostles, and Prophetes: And within a whyle the thing shalbe put in vye and take effect, for I shall not long be conuersant among you in this visible bodie, but shall die and goe to my father. And yet ye shall perceiue me to be one that liueth, and hath power, and that shall accom- plishe all that I haue promysed.

Moreouer the worlde also shal be rebuked and reprobued in iudgement, be-^{Of iudge-}cause that (by sending men euery where through penance conuerter from synne ^{ment, because} to innocencie of lyfe, leaue the grosse ceremonies of Moyses lawe, and turne ^{the prince} to godlynesse of the gospell, the nations of the whole worlde forsake they ^{of this} worshiping of diuels and images, and falle to the true worshiping of God ^{world is} the father, the sonne, and the holy ghost,) it shal manifestly appere the prince ^{iudged as} of the worlde (who hath heretofore by synne practysed tyrannie) to bee already ^{ready.} with his owne weapons banquished, put out of the waye, and iudged as one that hath procured my death, by whom innocencie, libertie of the gospell, and immortallitie is recovered, employed, and geuen. Than shall it well appere to haue been a triumphe, whiche seemed to be a thing of shame and reproche; and that to haue been a victory whiche was imputed and counted for an ouer-throwe and an vtter destruction; for whan deuils shal eche where be cast out of the temples, and shall crye out at the signe of the crosse, when they shall leaue the bodies whiche they had of long tyme possessed at naming of me, shall not that openly proue their prince to be iudged and condemned? Shall it not be apparante and a clere matter that they also be unworthely iudged and condemned whiche had leuer folow hym being already banquished and iudged

to ete

The paraphrase of Erasmus vpon

to eternall death, than me whom as a conquerour, and to all sothe the bette
auctour of innocencie and of lyfe, God shall carye him and auaunce to the felow-
ship of his kyngdome

The text.

I haue yet many thynges to saye vnto you, but ye cannot heare them alwayne now. Howbeit when he is cum whiche is the spirite of trouth, he will leade you into al trouth: he will not speake of hym selfe, but whatsoeuer he shall heare, that shall he speake, and he will shewe you thynges to cum. He shall glorifie me, for he shall receiue of myne and shall shewe vnto you. All thynges that the father hath are myne. Therefore sayed I vnto you, that he shall take of myne and shewe vnto you.

I coulde tell you many mo thynges, but the tyme serueth not, nor your iocundnesse wyll not as yet heare them: and since I haue not yet altogether goen thorow with this mine ambassade, I do therfore referue them to the cummyng of the holy ghoste: he beyng once cum, shall fynde you moze apte to receiue a moze full knowledg, euen when the busynesse of my death, resurrection, and ascencion shall be dispatched and fynished. This spirite that I speake of shall be no lying or wooldely spirite, but my very spirite, that is to saye, the spirite of trouth, he shall teache you all trouth, whiche ye are not now able to receiue at ful. He also shall sprake vnto you, but (that shall be) by secreete inspiracions. He shall not with mouyng the ayer touche your bodily eares, but by a pryncy secreete vertue shall moue the inward mindes: neyther shall he speake thynges of vncertaintye, but in lyke maner as I haue spoken nothing whiche I haue not heard of my father, so shall he inspire nothing into your hertes, but that he hearde of my father and me: and he shall not onely open vnto you all trouth of thynges paste, but also he shall for the weye you thynges to cumme ere they happen, so often as neede shall require, for he is not alone only almighty, but hath wothall knowlege of all thynges.

He shall by you make the glozy of my name be knowne to all men, lyke as I by my death and resurrection shall make my fathers glozy notable and famous: for as what thing soeuer I doe, redoundeth to my fathers praise and glozy, of whome I haue my beyng, and of him haue receiued all that I haue, euen so shall it growe to my honour and praise, whatsoeuer he shall woork by you. He shall moue you to nothing contrary to those thynges, whiche I (receiuyng them of my father,) haue taught you. All thyng is common betwene vs, all thynges procede fro my father, but whatsoeuer is his, is mine, nor any thyng is my fathers or myne, whiche is not common to the spirite. Therefore by the sayde spirite shall I speake to you, as my father hath spoken to you by me: he that belongeth me, belongeth my father, and he that belongeth the spirite, belongeth vs both.

The text.

¶ After a while ye shall not see me, and agayne after a while, ye shall see me: for I go to the father. Then sayed sum of his disciples betwene themselves, what is this that he sayeth vnto vs, after a while ye shall not see me, and agayne after a while ye shall see me, and that I go to the father? They sayed therefore, what is this that he sayeth after a while we can not tell what he sayeth: Iesus perceiuyng that they woulde aske hym, sayed vnto them: Ye enquire of this betwene your selues because I sayed after a while ye shall not see me, and agayne after a while ye shall see me: Verily verily I saye vnto you, ye shall wepe and lament, but contrary to the waye shall reioyce, ye shall sorowe, but your sorowe shall be turned into ioy.

Now than being corroborate and stablished with many thynges, be ye bold and take good heart vnto you against the storme that hangeth ouer you, &

in aduersitie saue your selues to the prosperitie whiche shall folowe: within a while ye shall lacke the syght of me, but ye shall be without it no longe time: for within a shorte space after, I shall be presented to your syght agayne, that so ye may litle by litle be brought in byr to wante the syght of this body, which is not mooste commodious for you. For I returne to my father, to the tentye that after I cease to be seene of you, I maye endue you with greater giftes.

But not withstanding al this, so great sorowe dyd possesse the disciples myndes at that tyme, that they neyther vnderstood nor coulde kepe in memorye thynges that were often repeted and reiterate: for whereas our lord Iesus dyd declare in these wordes not very obscurely, & by death and buryall he should be absent out of his disciples sight, yet none otherwyse but that within thre dayes after he would appeare vnto them agayne, euen in the selfsame bodye, but now immortall: & so after he had for a fewe dayes space confirmed and stayed the myndes of his disciples, to conuaye hymselfe again into heaue. And to the tentye that hauyng his bodely sight withdrawen from the world he letted them to be spiritual, they mighte deserue that heavenly spirite, and after that to looke no moze for theyr lordes bodely presence, saue onely when at the laste daye he shall once for all thewe hymselfe to the whole worlde for to iudge the quicke and the dead: all this, I saye, notwithstanding, yet did not the disciples perceyue the thyng that was spoken, but sayde muttering among themselves: what meaneth this saying: after a litle while and ye shall not see me, and agayne there shall be a litle tyme that ye shall see me, for I go to the father: how shall we see hym that hath hymselfe adwaye to go to his father? Or what meaneth this litle while wherein he shall restraine vs from seying of hym, and agayne after a litle while, when as he shall permit vs to see hym? This is a darke saying and we vnderstande not what he speaketh.

What is this that he sayeth vnto vs, after a while.

Then Iesus perceyuing that theyr myndes was to aske hym what he ment by his saying, preuented their demaunde and question: to declare (as his custome was) that he knewe the mooste secret thoughtes of men: and agayne he sayth: this that I sayde, (after a litle while the sight of me shall be taken fro you, and agayne after a litle while it shall be restored newly vnto you, because it is not expedient that I shoulde alwaye tarry among you in suche sorte as I now do, but it is moze for your profit & I depart hence and go to my father,) doeth trouble you. The thing that I haue sayd is mooste true. The time is nyghe, when as hauyng this our familiar cumpayne disceuered and broken, ye shall with wayling, sorowe, and wepyng be in manner consumed, and wrye of your lynes, as men destitute of all succoure. Contrarie, the world shall ioye, prauince and triumphe as a conquerour, but within a litle tyme the course of thynges shall be chaunged: for the worldes ioye shall be turned into sorowe, & your sorowe into ioye and gladnesse. The cause is that as my death shall greue and make you pensyue, but it shall make the Jewes gladde, so my resurrection shall make you ioyous, and contrarie it shall bere and trouble the Jewes. Wherefore heare you well and holdly this shorte sorowe, thow hope of the ioye that shall folowe soone after.

¶ A woman when she traueyleth hath sorowe because her houre is run, but as soon as she is deliuered of the chyld, she remembereth nomore the anguish. for ioye that a manne is borne into the world. And ye now therfore haue sorowe: but I will see you agayne and your heertes shall reioyce, and your ioye shall no man take from you. And in that daye that ye aske me no question.

The text.

The paraphrase of Erasmus vpon

In lyke manner as a woman greate with childe suffereth sore greuous paynes in the tyme of her trauayle, but yet she beareth oute those paynesfull throwes with a stout good herte, because she knoweth they shall not long endure, and soone after there foloweth vpon the byrth of the childe, ioyous pleasure, for as soone as she hath brought forth the childe that she laboured of in trauayle, her pleasure in being a mother of a newe childe is so great, that she forgetteth the dolorouse payne which she sustained in her trauayles: yea so she saith sothe, she ioyeth muche that she hath boughte long comfote with a short dolour. In the same wyse shall you also for a litle tyme that dyaweth fast on, be sore vexed in mynde, yea and ye be now already in great sorowe, yea so that within a fewe dayes hereafter when I being a conquerour of death, shall present my selfe alyue againe vnto you, your hertes shall be replenished with great ioye, because hym whome ye did bewaile and mourne for being dead, ye shall than see aliue and made immortall, neuer after to dye. The sorowfull mourning shall be shortly, but the ioyfull mirth shall be perpetuall: for death ouerpasseth, but immortallitie remaineth for euer.

The text. ¶ We say, verily, I saye vnto you: whatsoever ye shall aske the father in my name, he will geue it you. Hitherto haue ye asked nothing in my name. Aske and ye shall receiue, that your ioye maye bee full. These thynges haue I spoken vnto you by promyses. The same will cum when I shall no more speake vnto you by promyses, but I shall shewe you plainly from my father. And that daye shall ye aske in my name. And I saye not vnto you that I will speake vnto my father for you, for the father himselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the world, againe I leaue the world and go to the father.

There be now many thynges which your herte lepech for desyre to querie on with me of. Then shall your myndes and also your eyes be so fully content and satisfied, that ye shall wene no mo questions are to be demanded: for great excelleng ioye shall make of and utterly put awaye all grise of mynde, neyther shall you wythe or require any thing els, considering ye shall see and perceiue more giuen you than you looked for, or durst be bolde to desyre. I assure you, after I be taken from you vp into heauen, ye shall wante nothing, for what can be more easie than to aske of a father: whatsoever verily ye shall aske of him in my name, it shall be giuen you. What neede you any other ayde? The father alone maye do all thynges and he will deny my frendes and them that aske in my name, nothing: hitherto my bodily presence hath letted you to aske any thing in my name worthie the same, for as yet ye do not wholly depende of heauenly ayde, but as being led by worldly affection ye do depende vpon this bodie: hereafter lyfing vp your hertes to heauen make your petition where ye knowe me to be a present aduocate, and ye shall obtayne whatsoever ye aske, that your ioye, which shall after this heynenes wherein you be now, cum vnto you by reason that ye shall see me againe, maye than be full and perpetuall, for than shall be no chaunge of sorowe and ioye, by hauing or not hauing of me after the infirmitie of the body, but trusting to heauenly succour that is alwaye ready for you, hauing alwaye the spirite a present counforter and comforter, ye maye enioye a continuall gladnes of conscience, thankyng and praysyng God bothe in prosperitie and also in aduersitie.

This now by the waye haue I sumwhat obscurely and prouerbiaily spoken vnto you, as yet not fully vnderstandyng what I doe saye, for it behoued so to

Whatsoever ye shall aske my father in my name, he shall geue it you.

so to geue place and beare with your infirmitie, that you also may learne to cō- descend and agree to the imbecillitie, and weakenesse of other, but the time shall cum when hauing this mortall bodye remoued hence, I shall cōmon with you (than being more stablished and stronger, and also sozowe set a syde more at- tent) of my father manifestly, without cloyng vp the matter in parables, for now by reason þ your minde is vnsustayned, weak, and care full, the thing which is plainly and openly spoken, is to you as it were a parable. At length I shall euen by my spirite declare and open vnto you, the verie certaintie of my fathers wyll, for it becommeth not you to be ignorant of my fathers wyll: verely I shall than speake vnto you withoute and without wordes, but I shall speake assured and manifeste thinges if so be ye aske them, yea and than also the ho- ly ghost shall inuence you, what to aske and howe to aske in my name, whiche in case ye so do, surely though it were a great matter, and a thyng of difficul- tie, yet shall the father for my sake not deny it you asking it.

And I do not now speake this as if ye shall obtaine your requeste by my mediacion, in suche sorte as men do sometime at a kynges hande þ is but a mā, obtaine they request at the desyre and suite of sum one that is in fauour with the kyng, whiche petition the kyng would not els haue graunted, but that he was content to geue it for his sake which did commend a let forwarde the su- ters supplication, but as for my father, although he loueth to be asked of by his sonne, by whome his will hath been to graunt all thinges to menne, yet that notwithstanding he wyll otherwyse consent to your desyres, not only for the loue that he beareth towarde his sonne, but whiche he hath also to- warde you: for he loueth not his sonne so that he loueth not you, but whom- soeuer the sonne loueth, those the father loueth also. Therfore he loueth you, not for your workes sake, but for that ye loue me semblable, and beleue that I am cum out from hym, for this is to loue the father, euen to loue his sōne: and to beleue the father is euen to beleue the sonne. He of truth dooeth not beleue whiche denyeth the sonne to haue cum from the father, and not to haue saied and doen all thyng euen by the fathers auctoritie.

I was already with the father, before I came into the worlde, euen for to cary you vp, taky y into me this mortall body þ ye se, but for your cause came I into the worlde, euen for to cary you vp into heauen. Now than the thynges being once doen, whiche the father gaue me in commaundement, I do euen for your sake, leaue the worlde as touchyng bodily presence, and retorne again vnto the father: and truly whatsoeuer is oꝝ shalbe doen here, it is and shall be doen to bying you to saluation.

This disciples sayde vnto hym: lo, nowe talkest thou plainly and speakest as thou wast. Some are of the sure that thou knowest all thynges, and needest not that any man should aske the any question. Therfore beleue we that thou comest from god. Iesus answered them, **The scilicet.** *Beleue ye so beleue: beholde the house diuyneth vnto me, and is already cum. At ye shalbe frage- zered every man to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. & hee mooues haue I spoken vnto you that in me ye might haue peace. For as the worlde shall ye haue tribulation, but be of good cheere, I haue ouercomen the worlde.*

The disciples being boldened with these sayings, begonne sumwhat to stande in their owne conceite, and as though they had of theyꝝ owne strength been able to abide and beare their lordes death that was at hande, they an- swere on this wyse: loke (say they) euen now at this present dost thou fulfill the

The paraphrase of Erasmus vpon

the selfe thyng whiche thou promisedst afterwarde to do: for nowe withoute any darkenes of parabes, thou speakest plainly out, what thou wilt do: neither nedeth it to aske the any further question. For thou knowest all thynges, and with thy good wordes hast deliuered our hertes from sorrow, so that we nedeno further communication: and why? we nothyng doubt, but that through hope of thy ioye to cum, we shall boldly and patiently suffre the thyng that is imminent and cummyng towarde vs: and we do therfore finallyr and verily beleue that thou art cum out from god, because thou seest throughly the very botom and secretie of our hertes. And than the Lord Iesus, whose manner was euerywhere sharply to controll, and restraine whatsoeuer humane and worldlyr arrogancie, ambitio, or self affiance, he perceived to arise in his discyples heartes, that they mighte plainly leaue to distruste their owne strengthe and vertue, wherby they myght dooe nothyng, and wholly to depende vpon the hande of God the father: The Lord Iesus (I saye) dyd thus abate and acoole that arrogancie (whiche was suche) that though they yet vnderstoode not what he said, though they had no true belefe, and as yet wer not meete for the stormes that wer cummyng vpon the, for all that they tooke on hande the thyng that was to be asked of God by prayer. And he aunswereyth them after this sorte: what dooe I heare: the thyng whiche I promise to geue you hereafter vohan ye shall be made stronge, and be stayed by my doctrine, and by the inspiration of the holy ghoſt, ye now proudly take on haue before due tyme: as if ye might do at lest sumwhat by the helpe and assistance of mans own power and vertue: when as rather the tyme is full vyghe that ye shall declare how strengthlesse ye are of your selles. For ye shall not onely bee vnable to go through the instant tēpest, but leauing me alone in the hādes of the sergeantes & catchpolles, whiche shall violently draw me to the deatch of the crosse, ye shall run awaye eche one a fere waye, through feare so amased, that ye shall not one beare cūpany with another to your succoure and comforte, whyles euery one shall feare other, lest by any others telling he might be betrayed and cum in daungler, albeit in dede I ne de not pour aide and helpe: I shall of truth be forfaken of all my frendes: but yet shall I not be desolate, because the father shall neuer leaue me. Therefore I do speake thesethynges vnto you that distrusting youre owne strength, ye maye reste and staye your selfe in me. The world shall make great commocio, and fiercely rise agaynst you, as it doeth agaynst me, but bee bolde and shyne not, remēbyng that I haue conquered the world: ye shall take example at me, and shall truste to be holpe by me, ye shall also haue victorie, but through me, beyng of youre owne nature very weake: and yet when tyme and occasion shall require, ye shall be through my spirite stronge and vnanquished.

The .xviij. Chapter.

The .xviij.

These wordes spake Iesus, and lift vp his spres to heauen, and sayed: father, the houre is cum, glorifie thy sonne, that thy sonne also may glorify thee. As thou hast geue him power ouer all fleshe, that he should geue eternall lyfe to as many as thou hast geuen him. This is life eternal, that they might knowe thee, the only true god, and Iesus Christ whom thou hast sente.

After



After that Iesus had with this kynde of talke parte-
lye comforted his disciples, and partly taughte them
and geuen them also instruction againste the daunges
rouse stroke that was imminente and cummyng vpon
them, than for so muche as he had by woorde of
mouthe aduertised them howe that mans own power
and strengthe is not to be trusted to, but menne muste
put their trust in heauenly ayde and succour, he now
therfore woulde teache his by very practise, that in
worldely afflictions whiche percase myghte sodenly falle vpon them, they
shoulde looke to none other for succour, but vnto the father of heauen, vpon
whome oughte all they wholly to depende, that he desirous to be strong
enough and able to beate persecuciō. Therfore, lifting vp his eyes to heauen, to
thentente he so myght euen by the very semblance and behaviour of body tea-
che whither the mynde shoulde be directed, and wherupon fixed, he spake ou
this wise: father (sayed he) now the tyme is cum whiche I haue alway longed
for. Glorifie thy sonne among men: by death and resurrection, that thy sonne in
his behalfe maye glorifie the amongst all men, and so the one to bee known by
the other. For so it is expediente for the saluacion of all mankynde, that the
worlde knowe the sonne by thee, and the father agayn by the sonne. And for
this cause hath it pleased thee to geue vnto the sonne power ouer all mankynde
vniuersally: And for none other ende hast thou geuen this power, but that
all folke shoulde be saued. And being deliuered from death, shoulde atteine to e:
uerlastyng life. For it hath liked the, that what thing soeuer thou grauntest
and geuest to men, thou geuest and grauntest it by me: thogh whose death
thou geuest to all that wyl, eternall lyfe. Furthermore, the very originall foun-
tain of eternall lyfe is, that (both the one and the other setting forth eche others
honour and name) men by sayth do know vs both: that is to saye, thee, which
art the onely true god, not only of the Jewes but of all the people of the whole
world, from whom proceedeth whatsoeuer is any where good, and to know
him also whom thou hast sent into the worlde, for the saluacion of mankynde,
Iesus Christ, by whom thou geuest whatsoeuer it pleaseth thy goodnes to
geue to men: and this thou doest that they shoulde render thanks to vs both,
to thee as to the chiefe autor of all thinges, to me who at thy wil and pleasure,
am about willingly and gladly to finishe by this busines that I am appoi-
nted to, for he cannot cum to saluacion whiche honoureth the father, in case he
despise the sonne, nor yet he that hath the sonne in reuerence, if so be he contēne
and neglecte the father: for asmuche as the prayse and glorie of the one, is the
praise and glorie of the other.

I haue glorified thee on the earth. I haue finished the worke, whiche thou gauest me to
do. And now glorifie thou me, o father, with thyne owne selfe, with the glorie whiche I had
with the pre the world was. I haue declared thy name vnto the men, whiche thou gauest me
out of the world. Thyne they were, and thou gauest them me, & they haue kept thy worde.
Some haue they knowen, that all thynges whatsoeuer thou hast geuen me, are of the. For
I haue geuen vnto them the wordes whiche thou gauest me, and they haue crept vnto them,
and haue knowen surely that I came oute from the: and they haue beloued that thou did-
deste sende me.

The text.

I haue hitherto renounced thy name by miracles, and with my doctrine
here

The paraphrase of Erasmus vpon

herein the worlde, and haue goen about and doen thy commaundement beyng forwarde and ready to prosecute and accomplishe that which remaineth to be doen. I haue not sought myne owne glozy, but thine: yea I haue abased and caste downe my selfe into extreme contempte, to the intent I might blase and honorably set furth thy name amōg men. For thy glozy is alwaie whole, substantiall, and sounde in it selfe, without decaye, nor thou haste no neede of māg prayse, but it standeth them on hande that thou be knowen vnto theym. And now my father, bying thou it to passe that on the other parte, the worlde may seemblably knowe and perceiue that I am fully and wholly receyued into that same glozie whiche I had with the, before the worlde was made. By reason of the fragile mortalitie and brittlenes of the bodie, men impute me to be very base, and exteme me very counsellor, but they lyely exteme the. Thy glozy as of it selfe it hath neyther beginning nor endyng, so can it neither encrease nor decrease. For the infirmitie of this bodie that I haue put vpon me, doeth not imponer the or lessen my glozy, whiche I haue alwaie had beyng euermore borne of the, but thou haste made the worlde by me, so haue folke that shoulde knowe, that shoulde haue in admiration, and shoulde loue thy power, wyfdom, and goodnesse: and now agayne is the time that thy goodnesse muste restore by me that whiche hath been foumed and made. It shall verely be restored, if the worlde knowe howe great thy loue is towarde mankynde, whiche to saue, thou haste geuen thy only soune vnto death: howe great the power is that hath conquered the deuill and banquished his ryanie: howe great is thy wysdome that hath with suche wonderfull deuyce, conuerted the worlde vnto the whiche was alienate from thee: The thyng is begun, and the foundation of this worke is layed.

I haue made thy name knowne vnto them, whom (being through thy godly inspiration exempte and priuiledged from the worlde) thou haste geuen and committed vnto me. They could not haue bene taken out and separate from the worlde, they could not haue been grafted in me, vntles thy libeall fre goodnesse, had inspired their minde. Thine thre were, whom thou createdst, thine thre wer whom thou haste appointed to this busi nesse, and geuen them to me to be taught and in foumed.

Neither hath thy bounteousnes nor my laboure and diligence been bestowed vpon them in vaine. They haue beleued my doctrine, wherein I haue taught them thee, and not onely geuen credence vnto it, but they haue hitherto stande stedfastly in saythe, obeying my wordes. For it is well knowne and perswaded vnto them, that the Jewes would not beleue, that whatsoeuer I haue taught, whatsoeuer I haue doen, it hath proceeded from the as the augetor: and hath been doen through thy power and vertue.

For I haue taught them none other thyng than that I haue learned of the, who also haue al my being and whatsoeuer I am, of thee, and whatsoeuer is thine is also mine. Therefore my worde (whiche the Phariseis haue contemned,) haue they receyued as cum from the, & beleuing the same haue certainly knowen that I proceeded from the, and of the am sent in to this world. They haue thus muche profited, that they be perswaded howe that I am Messyag, whiche haue been so many hundreth yeres looked for: whome thou haste sente into the world, for the saluacion of al that faithfully beleue. And now because I doleue them as touching companie of body, I do on my behalfe

halfe again commend theym to thy goodnesse to be kepte and preserved, that they decaye not, but alway profit more and more and waxe better. They know whom they ought to thanke for theyr saluation. They knowe of whom to be succored, and whome to leane to. They doe depende vpon thee.

¶ I praye for them, I praye not for the worlde, but for them whiche thou hast geuen me, The text.
for they are thine. And all myne are thine, and thine are myne, and I am glorified in theym. And nowe I am not in the worlde, and they are in the worlde, and I cum to the holy father, kepe thoume thine owne name, them whiche thou hast geuen me, that they also may be one as we are. Whyles I was with them in the worlde, I kepte them in thy name. Those that thou geuest me haue I kepte, and none of them is lost, but that losse thyne, that the scripture myght be fulfilled.

Therefore I praye for them whome beinge withdrawn out of the worlde, thou wouldest shoulde be thine: and my prayer is that thy goodnes woulde stablish and make the thyng perpetually theyr owne, whiche thou hast begun in theym. I do not nowe praye for the worlde, whiche beinge blinded in euil desires, doeth stuberly oppugne a redayme against my doctryne, hauing enuie at theyr owne saluatio, when it is frely offered them: I praye for them who thou hast comitted to my euicion, because they be not of this worlde but thine, and against the malice of the deuill, they cannot be in faulte but by thy continuall ayde. I therefore, o father, commend theym to thee, that it may please thee to let them be alwaye thine, lyke as I am perpetually thine for euer. And therefore are they myne, because they be thine: for betwene vs are all thynges common. For whatsoeuer is myne, the same is also thine: And what soeuer is thine, the same is also myne. And lyke as thou arte honored and glorified by my doctryne among men, so am I glorified by the beliefe of these, whiche stycke vnto me constantly: when as the phariseis and the scribes stand obstinately in the denyall therof. For these shall after a sorte succede me in office, and cum into my roume, and after that I be take away out of this world they shall make bothe thy name and myne to be of famous memorye, throw out all the worlde. I haue played the preachers parte, and doone my function and office therein, wherin these shall succede me, and cum to lyke office.

And nowe am I not in the worlde, whiche I do furthwith leaue, and goe out of it, but yet these abyde still in the worlde in my stead, to disperse abroad throughout all nacjons of the worlde, that whiche they haue learned of me. But I (leauyng them behynde me) cumme whole to thee. O holy father, kepe and preserve theym in pryachynge of thy name, whom thou gauest me to teache: and so kepe them that they maye preache and teache those thynges, whiche thou hast wyllid me to pryache, and whiche thynges I haue taughte obeying thy wyll in all thynges. And this do, that as I neuer went from thy commaundementes, but in all thynges haue agreed and consented to thy wyll, so bothe the doctryne of these, and also theyr lyfe, do neuer dissent frō myne. For so shall our name be truly glorified by them, yf as we agreyng within our selues do bothe the one and the other glorifye ech other: so euen these neuer dissenting from vs doe make our name famous all the worlde thow we. For whatsoeuer they haue taught & don, because it shal be prynced to haue cum from vs, it shal therfore redound and be referred to the praisse and glorie of our name. As long as I lyued in theyr company familiarly, as a man with men, I was diligent to kepe them as thine, and as men that thou

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haste put me in trust withall, euen with bodely seruite, and doynges also, and I haue receyued and continued them hitherto in league with vs. So manye as thou gailest me, haue I faythfully kept safe, and neuer one of this couente or felowship hath perished excepte one: whiche (though he lyued in my compa- ny) yet was he none of myne, but bozne to danacion, which hymself through his owne faulte wyllingly called for, and occasioned to fall vpon hym. For I omitted nothing that should haue reuoked him, & haue brought him to better mynde. And this thyng truly dyd not happen by casualtie, but holye scripture dyd long tyme befoze shewe it should cum to passe, that a familiar and a com- panton of household, should betraye to death his own lord and Maister. Not withstanding, through thy godly deuise and diuine providence, it is cum to effecte, and purpose, that also this mannes death and damnacion, shall be profitable and do good to the publyke health and saluaciō of the whole world. Since that by hym is procured the thyng, without whiche saluacion could not be had, and fithr also an example is gotten thereby, whiche ought to counsaile and admonyshe euerie man to abyde constantly, and to perceyue in the thyng that he hath once begun, and taken in hande: lest he by his owne follie turne to his owne vnter destruction and cause of his owne damnacion, that thyng whiche (by the mere bountie, and free goodnes of god) was geuen hym, to obteyne thereby eternall health and saluacion.

The terte. Now cum I to the, and these wordes speake I in the world, that they mighte haue my hope full in them. I haue geuen them the world, and the world hath hated them, be- cause they are not of the world, euen as I also am not of the world. I desyre not that thou shouldst take them out of the world: But that thou kepe them from euill. They are not of the world, as I also am not of the world. Sanctify them thowm thy trueth. Thy word is the trueth. As thou diddest send me into the world, eue so haue I also sent them into the world: and for they take sanctitie I my selfe, that they also might be sanctified thowm the trueth.

But now, wher as these matters are doen by thy eternall wisdome and iudge- ment, euen accordyng as thou wouldest haue it, so I now after I haue finis- shed the thynges that thou commaundest me, do leaue the world and cum to the. But I y^e shall go hence, do in the meane while speake these thynges vnto the, not that I am any thyng doubtfull of thy word, but that I maye by this pray- er comforte and stablish my disciples: to the thence they maye vnderstand howe that thou wilt care and provide for them, after that they shall want the presenc and sight of my body, and that they maye also put awaye sorrowfull peniten- nesses, for that they knowe how that I shall liue agayne: and so they ioye to be soone reuied agayne when they haue seene me risen from death to lyfe: and in conclusion, after they haue seene me taken vp into heauen, and they to haue re- ceyued that heauenly spirite, the holy ghost, one that shall be both in steade of the and me, they maye conceiue and receyue no trespasse or vnperfit ioye, which maye rise by the sight of my body, when it is broughte to them agayne: but to haue a perpetual and a perfit ioye whiche our spirite shall alwaye in- fuse in them, dwellyng in theyr hertes: to the intent that now they should de- pende of nothyng els than of a good assaunter in vs, and in the bypynnes of conscience. The world shall sike by sore stormes of greivous persecution & gaynst them because my doctrine agreeth not with the affections and carnall desyres of this world. For men of trueth be despyrful of, and gape for earthly and

and transitory thynges, and I reache heauenly thynges. This doctrine which I had of the, I haue taught it them: and these serue haue well lyked it and embraced the same & would settynge nought by it. And because these loue my doctrine, the world hateth them, as forsakers of the world, a runnagates to vs: & the world hath none other grounde thus to do, but bicause they sticke vnto vs, and renoune the worlde. This worlde hath his baytes and enticementes that seme pleasaunte for a tyme: it hath also his dreadfull thynges, and threathynge, wherewith it doth discourage and weaken euen a right stronge and bolde herte. Herewith he mayntayneth and defendeth his faction, & fighteth against our religion. Therfore equitie would, and no lesse becummeth our bountifullnesse, that those whiche hath forsaken the worlde to run to vs, and haue committed and credite themselves wholly to vs, and altogether depende vpon vs, we should care & prouide for: to the intent the worlde maye knowe that they be in moze safetie whiche betaketh themselves to our socoure and mayntenance, than those that leaneth to the ayde and helpe of the worlde. The simple, playne true harte, whiche they beare towards vs, and the truste that they haue in vs, deserueth heauenly fauor, and the hatred whiche the worlde beareth towards them for our sake, prouoketh our beniuolence and good will towards them. For the worlde doth not therfore hate them because they be theues or murderers, rauishers, or deceyuers with falsse buyng and sellynge, but because they be cleane and pure from the enormities of this worlde: as ambition, couesousnes, malice, pharisaical fraude, feitholatrie, from uncleannesse and other sinnes wherewith the worlde is eueri where infecte. Furthermore as the worlde hateth me bicause I haue obeyed thy wyll, so doeth it also hate them, because they do mistyke and contemne the doctrine of the phariseis, and set nought by the solide wisdom of the worlde: but in a simple and true meanyng sayth obeie my lawes and tradicions. And the worlde doeth not onely hate me but also my name, and is lothe to haue me spoken of: yea for my cause it hateth the whosoener they be, that will neglecte mannes doctrine, and folowe the plain pure doctrine of the gospel, euen bicause it doeth muche disagree with the lustes and desyres of them whiche withall affection and pleasure do embrace thynges of this worlde. I now that haue diligently done my duetie and office, am separate from the felowshyp of the worlde, for so it is meete to be: But I would not as yet haue them cumpanions with me, for the tyme is not yet that they also should be taken cleane out of the worlde, vntill they likewise haue with diligence executed the office that is comitt vnto them. This I enely praye for, that they liuyng in the worlde, be not polluted with the vices of the worlde, & that they fall not awaie from vs, and turne backe warde into the factions and vnstable opinions of the worlde: for they byrge so many wayes assaured, can not thurme and exche that without thy helpe. They sticke to me, they be my braunches, and my members. Thus the matter standeth, that as I am diuers and not agreable to the worlde because I sticke to the: euen so these also are vnlke to the worlde, and mistliked because they cleane and sticke to me. As I haue kept me safe and pure from the filthye pollutions of the worlde, so kepe thou these cleane and unpolluted from all contagious infectiones of the world. That shall take effecte, if by thy ayde and helpe they perseuer in the truerhe.

I desire
not that
thou shouldest
take
them, &c.

The wisdom of the worlde hath muche falschode mixt withall: Apostles labours wazapped in shadowes of thynges: but thy worde whiche I haue
Do.ii. taught

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taught is pure truerh, it hath no disceite, it is cleare and easie withoute smoke and shadowes. This truerh haue I taughte purelye and sincerlye, that there nedeth not now so many interpretations or translations, so many pharisaicall ordinaunces, or so many laboured philosophical sophemes and subtyll sentences. Onely my doctrine is playne and easie to bee vnderstande of all folke, if so be that sayth be had: And than it shall be a sufficient doctrine to vnelastyng felicitie.

Like as I being thy Apostle, and messenger, and sent from thee into the world, haue doen thy busines faithfullye, and haue not bene corrupted with contagiousnes of the worlde, but rather haue drawen the worlde to my purenesse, euen so do I send thee into the worlde in my steade, to teache purelye and sincerlye that whiche they haue hearde of me, not studying theyr owne gayne and prayle, but folowynge thy will, to the intent that by theyr testimonie, many maye be drawen to vs, and be separate from the worlde: whiche is altogether synfull. And because these maye be poured from tyme, and so persecut pure in preachynge the truerh of þe gospel, I do offer my selfe a sacrifice to thee. For he can not purelye preache my doctrine to the worlde, that is subiecte to worldly affectiōs.

The text. **C** Bructerheleste, I praye not for them alone, but for them also, whiche shall beleue on me thorow thy prayching: that they all maye be one, as thou father art in me, and I in thee, and that they also maye be one in thee: that the worlde maye beleue that thou hast sent me. And the glory whiche thou gaut me, I haue geuen them: that they maye be one as we also are one, I in them, and thou in me, that they maye bee made perfecte in one, & that the worlde maye knowe, that thou hast sent me, and hast loued them, as thou hast loued me. For then I will that they whiche thou hast geuen me, be with me where I am, that they maye see my glory, which thou hast geuen me. For thou loudest me before þe making of the worlde.

For I do not onely praye for these whiche are fewe in numbze, but for all that shall through my doctrine preached of these, renounce the worlde, and put their whole affiaunce in me. For it shall so cum to passe, that as I stickynge to thy wordes, am not pulled awaye from thee, and like as these, stickynge to my preceptes shall not be pulled awaye from me, but as bryanches shall liue in vs, and as our members shall be quickened and made liuely with the spirite: eue so other (whiche shall sticke to these mennes wordes which being receyued at my handes they shall teache to the worlde) being grafted in me, maye be loyned to thee by me, so that the whole bodye maye cleaue loyntly together, thou being the roote and I the stocke, the spirite being distribute thorow out all the members: and bothe these bryanches and the other that shall be broughte to the fayth by these, being disperfed thorow oute the whole worlde farre & neare. I can do nothyng without thee, these coulde do nothyng without me: The same thyng that I receyued of thee, haue I poured into them by the spirite whiche is common to all, that as thou extendest forth thy power and strength in me, and I inseparably do cleaue vnto thee: euen so bothe we maye extende forth our power in these cleauynge vnto vs, and will not be disseuered, so thintne that the worlde being prouoked with these mys vniforme doctrine, miracles, and honest chaste manners, maye beleue that I am cum from thee, & that what so euer I haue doen, may rebound to the glory of thy name: and that the worlde also may vnderstande and perceyue oute spirite to bee in these prysones, throwynge forth and bringynge to light his force and power,

by

The glory
which thou
gaut me I
haue geuen
them.

by miracles & other dyuers proufes. For as I haue not chalenged to my selfe the prayse and glorie whiche the miracles that I haue wrought haue gotten me amongst men, but I haue translate, surrendred, and put it ouer to thee (O father) whome I haue confessed to be the auctoz therof: so the glorie whiche these shall prepare by their great actes for the tyme to cum, shall be altogethyer ours: because they shall do nothyng in theyr owne name, but shall referre all thynges to the commendacion and glorie of our name. And so therfore the worlde shall perceyue suche a concord betwene them and me, as is betwene thee and me. I will worke in them by my spirite, as thou hast set abroche thy trueth in me. And so it will cum to passe: that they also as members of one bodye, cleaung to one head, and quickened with one spirite, may by mutual con- corde sticke together among theyrselfes: that on all parties, there may bee a consummate and a very perfite concord in heuyn and in yearth.

The discencion in opinions dooth take awaye the beliefe of doctrine. If they agreyng one with another shall teache the same that I haue taughte, if lyke agree with doctrine, doubtles the worlde shall perceyue it is no worldlye or hu- mayne doctrine, but to be cum from whom thou sendest into the worlde. It shall also vnderstande that they be beloued of thee, obeying thy wyll, as I am beloued of thee, one that no where declineth or swarthyeth from thy mynde and purpose.

Father my desyre is, that as these whom beyng disscuered from the worlde thou haste giuen to me, shall be followers of myne afflictions and crosse, so they maye be partakers with me of glorie: that lyke as they haue bene behol- ders of my base and meane state, and witeresses of my payne and tomentes: so they maye lykewise see and beholde the glozre, whiche thou shalt geue me af- ter I haue passed thorow these rylls and haue finished my whole passio, that also they maye learne by afflictions to go to the eternall ioye, and by repyche and ignominye, to go to immortall glozre. For it is no newe glozre which thou shalt geue me, nor newe charitie wherewith thou louest me: but therfore thou the best tokens and argumentes among men, of thy loue towardes me, to the intent that those which wyl be myne, shoulde by lyke waye & meane compasse and seke for thy loue: and by lyke dedes labour to be promoted vnto the glozre of heauen. They whom thou hast vouchsafed to loue, and shalt allow them as worthy thy glozre, hath been loued of thee before the creatio of the worlde.

O righteous father, the worlde also hath not knowne thee, but I haue knowne thee, and the ierpe. these haue knowne that thou hadst sent me, and I haue declared vnto them thy name, & wil declare it, that the loue wherewith thou hast loued me, maye be in them, and I in them.

O righteous father, nothing hath been ouerslypt or omitted of me, wher- by thou shouldest haue bene brought to be knowne of all folke, but the worlde beyng for the moze part blinded in the linne & faultes therof, would not knowe thee, because it would not beleue me, whyles I taught thee vnto the worlde. But I beyng pure from the worlde, haue knowne thee, and haue taught thee beyng knowne vnto me. Neyther hath my preaching been altogethyer in vaine. They, whom thou specially diddest chose for that purpose, haue knowne thee by me: they knew that I came from thee, although the Phariseis with open clamour sayeth, that I came from Beelzebub the prince of devils. But as thy goodnes had sent me to haue saued al folke, if it could be any waye haue ben

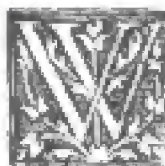
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brought to passe, so thy rightiounesse will not suffer the desires of the fawthfull to be frustrate and voyde, for the infidelitie of him that be vnfaythfull.

The learned, the potentates, the chief heades of religion haue contemned thy doctrine, but these rude, ignorant, meke and vlearned persons haue by me receyued the knowlege of thy name: and I shall cause it to be more and more known vnto the, that thou mayest with the same great charitable loue wherewith thou embracest me, lyke wise embrace them: and so they being more fully taught by my spirite maye on theyr behalfe agayne bothe loue vs, and one of them by mutuall gentlenes, nourish, cherishe, and defende eche one the other. For so shall they be strong agaynst all the troublefull hurlyburles of this world, and shal persist vnuanquished.

¶ The .xviii. Chapter.

The text ¶ When Iesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a gardyne into the whiche he entred and his disciples. Judas also whiche betrayed hym, knewe the place: for Iesus oftymes resorted thither with his disciples. And as then after he had receyued a bande of men, and ministers of the hie priestes, and phariseis, came thither with lanternes, and torches, and weapōs. And Iesus knowing all thynges that shoulde cum vpon him, went forth, and sayde vnto them, whom he sought: They answered hym, Iesus of Nazareth. Iesus sayde vnto them, I am he. Judas also which betrayed hym, stode with them. And as then as he had sayed vnto them, I am he, they went backwarde and fell to the grounne.



M this kynde of talke, our Lorde Iesus dyd confirme, stablish, and bolde the hertes of his, and after he had so doen, and commended his flocke to his father, he departed thence of his owne voluntarie wyll, to go meete them, that shoulde apprehende hym: therin declarynge playnly to his disciples that he woulde willingly and gladly suffer, what soeuer payne shoulde be put vnto him: for it was midnight, and except it had been a well known place, he coulde not haue been taken. Therfore he departed out of that place wheras he had thus spoken to his disciples. And when he was gone ouer the brooke whiche the hebrues call Cedron, because many Cedre trees growe there: He and his disciples waytyng on hym, went into a gardyne: not ignorant that Judas woulde cum thither with a bande of harneyed men to attache hym, because Judas that betrayed hym, knewe full wel that our Lorde Iesus was wont often to get hymselfe secretly thither, late in the night with his disciples to praye. They tooke the right tyme for this cause lest the company that Iesus had with him, shoulde make resistance, and let them to take hym.

For Judas that was of a disciple betwixt a traytour, and of a rumpant: onto hym that was a redeemer made a capitayn of thre thyscours of soldiers, came into the gardyne (where the lord being with his disciples, prayed) with the bad of men whiche he had taken vnto hym by the appoyntment of the Byshoppes and phariseis, with whom he had covenanted to betraye Iesus, and bring hym into theyr handes: And verily they brought with them, torches and lanternes, by mynnes wherof he myght be discerned and knowe in the night. For they came not without swordes and staves agaynst the force and valour of Christes disciples, yf percase any woulde haue proffered to defend theyr lord. Howbeit Iesus knowing all thynges that was wroughte and done agaynst

agaynst hym, to teache playnely that hymselfe wittinglye and willinglye dyd suffer all that he suffered, not taryng for theyr cummyng, went forward to meete them as they were cummyng towarde hym, and of his owne mynde enforced, asked them whom they sought: lest for lacke of knowledge, they myghte haue layed handes vpon him of his disciples. And when they had answered hym, Iesus of Nazareth, he sayde boldlye vnto them: I am verye he whom ye seke. There was then also Judas Iscariot present, and his bande of men with hym: whiche Judas had a litle before betrayed Iesus with a kyffe vnder a false pretended friendship, as the Lorde had spoken the wordes. Yet did Iesus neyther in the meane tyme bewayne hym, of whome he was betrayed, nor spake any rough and rebukefull wordes agaynst the souldiers that were hyed to attache hym: because he woulde styll curre tyl all were fullye ended, shewe his disciples an example of gentlenesse and modeste meekenesse. But as soone as Iesus hadde sayd vnto them: I am he, the bande of men beinge soore afrayed went backwardes and fell to the grounde, not able to sustayne and abyde the violence of the lordes voce.

Then asked he them againe: whom seke ye? They sayd: Iesus of Nazareth. Iesus answered: I haue tolde you that I am he. If ye seke me, then, let these go their waye, that the saying might be fulfilled which he spake, of that which I gaue me haue I not lost one. After that they were cum to themselves agayn, and made readye to sett vpon Iesus the second tyme, the Lorde asked them once agayne, whom they dyd seke. And when they had now answered as before, saying they sought Iesus of Nazareth, he made them a lyke bolde answer, as he had doen before, and sayd: I coulde you euen verye now that I am the same manne ye looke for. And if ye seke me, I do licence you to mistle onely with me: suffer ye therefore these to goe their waye, agaynst whome I gaue you no interest at this presente. The cause why Iesus did thus, was to declare by a manifeste token, that he coulde not have been apprehended, except he had permitted hymselfe to be taken, in that he had once with one word putte backe and cast downe to the grounde bothe a desperate and an armed multitude of souldiers, and Judas seller, that man of treachour. Moreover lyke as he gaue them leaue to take hymselfe, so on the other syde he restrayned them from hauing power ouer his disciples: because he had tolde beforehand that the sickenesse of that horne, shoulde for that presente tyme light vpon his owne head alone, and as for the rest, although they were somewhat ouerthrowen and defecte, yet shoulde they be safe withoute hurte until he shoulde see them agayne: herein declaring hymselfe to play the parte of a good shepheard which redemerth & healeth of his flocke with the losse of his owne life.

the text.

When Symon Peter hauing a swerde, drew it, and smote the hye priestes seruant. The name and caste of his right care. The seruaunts name was malchus. Therefore sayeth Iesus vnto Peter: Putt up thy swerde into the sheathe: shall not I drinke of the cuppe which my father hath giuen me? When the company and the capitayne and ministers of the Iewes, make Iesus and bound hym, and led hym awayne to Annas first, for he was father in law to Caiphas, whiche was the hie priest that same yere. Caiphas was he which gaue counsell to the Iewes that it was expedient that one man shoulde dye for the people.

The text.

Now then Symon Peter whiche bore a notable ardoure loue towarde his Lorde, because he had made a great bragge of hymselfe, no lesse than that he woulde be contrite to dye to saue his Lordes lyfe: seeing the armed band of

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men to lay hand vpon Iesus, forgot what the Lorde had sayd vnto him: And so beyng in a sodaynerage, ordeine out a sicerde, not taryng to bee com- mended of his Lorde to do it, a stroke the bishops seruante whose name was Malchus, but the stroke lyght not as he would haue had it: the onely stroke of the felowes right eare, euen accordyng as the Lorde did stay his hande, to the entent he shoulde geue but a small wounde. Howbeit Iesus dyd forthwith of his owne gentlenesse heale the man agayne. And in verbe the Lorde suffer- ed him that shoulde be a ruler of his church, to fall (of a godly zeale truly) into this errour, for that he might afterwarde more surely & more effectually put away all desire to do vengeance, and shake of altogether priuate re- uengyng and vse of weapons, since he had once rebuked hym whiche as yet hauing no contrary commaundement, did of very deuotion, and of a godlye affection goe about to defende his mosse vertuous godlye Lorde against the wicked. So the Iesus verily put away by his deuine power, & force of the me of warre from Peter, but yet wylthall he chideyth Peter as a disciple, when he seeth hym hotely set to fyght out the matter, a saierly: Peter, what doest thou? Hast thou forgotten what thou hast heard of late whyles thou biddest exhor- te me not to dyc: that is to wytte, how thou wast called Satan, and commaun- ded to selowe behynd. To what purpose is thy sworde drawen, because thou wouldest hynder my death, whiche I go to suffer willingly, and apointed so to do by my father:

It becommeth the to folowe, and not to repell my crosse. Therfore put thy swerde into thy sheath. Matters of the gospell are not so to be defended. If thou wilt succedme as my vicar, thou must fight with no other swerde than of Gods woorde, whiche cutteth away synnes, and sauerth the men. Shall not I drinke of this cuppe of death, whiche my father hath geuen me to drinke? how shall it cum to passe all we to be one, accordyng as I prayed to my fa- ther, excepte that lyke as I do obey the fathers will cum to the very death, so you likewise obey my commaundementes:

The disciples beyng with this saying restrayned and stayed from fightyng, the meane of warre and their capytayne, with the ministers also whome the byshops and wharifes sent to augment the numbze, layd thei wicked han- des vpon Iesus, and ledde hym fast bound as a malefactor, first to byshop Annas, Caiphas father in lawe. Caiphas verily was the hie byshop of that yere, therefore they led Iesus from Annas house to Caiphas, of whom it was spoken before that whyles other wer perplexed and in doubte what was to be doen wth Iesus, he beeryng (for the office sake that he bare) inspired wth the spirite of prophete, commaunded that in any case Iesus shoulde finally suffer death, because it was so expedient for all folke that the health & saluation of the people shoulde be recolected and redeemed with the death of one man. Ie- sus therefore was led vnto Cayphas father in lawe, first to fede his eyes w a sight that was wished and longed for: also that he might be examined in thys mans house, if they could finde any lykelyhood of any fault in hym. For al- though they had suche bloodsuckryng herres, as could haue been contente to haue murdered theyi owne parentes, yet for feare of the people, & of the lieut- enant Pilate, they studied to pretend sum colour of iustice, but Gods prou- dence turned the wicked subtile craft of man, into the glorie of his sonne. For whylest he is thus taken, thus led from Annas to Caiphas, from Caiphas

to Pilate, from Pilate to Herode, and backe agayne from Herode to Pilate, whyles he is examined of many, and of many matters accused, he made them all wienesses and confessours of his innocencie, yea they that were his enemies. And verily there is no moze certain testimony of innocencie then that whiche truth forceth out of an enemy. Howe little equitie did they shewe mete for a bishop: They bought the betraying of an innocente with money, they arrested and toke a naked man without armour, with a bande of armed men hyed for that purpose, they bounde hym that made no resistance, but that he had only the sword great lykelyhode how great his power was in case he would have vsed it, and willingly gaue hym selfe vnto them: they led him not to a iudge, but to an enemy, as men auantynge themselves of theys praye, and therefore finally sought they for a faulte to be layed againste hym, when as the equitie men of prophane lawes, will no man to be arrested except first a man be most hated for his naughtynesse, and so burdened with a faulte.

The next.

¶ And Simon Peter folowed Jesus, and so did an other disciple that was knowne into the hye prieste, and went in with Jesus into the palace of the hye prieste. But Peter stood at the doore without. Then went out that other disciple whiche was knowne vnto the hye prieste, and spake to the damzell that kepte the doore, and brought in Peter. Then sayde the damzell that kepte the doore vnto Peter: arte not thou also one of this mines disciples? he sayde: I am not. The seruantes and the minnerts stood there which had made a fire of coales, for it was cold, and they warmed themselves. Peter also stood among them and warmed hym.

Now then when Jesus was brought thither, that is, to Caiphas, Symon Peter notwithstanding that he was forbid sightynge, neuerthelesse hauping yet some confidence in his owne strength folowed Jesus, and a certaine other disciple with hym: euen the same that a liell before leaned on Jesus breast at supper tyme. This disciple because he was knowne to the byshop, was bold in truste of that knowlege, to go into the palace with Jesus. Peter because he was not knowne, durste not folowe them into the palace, but tarried at the doore without, in the meane tyme muche swaruing from that bold saying: I will ventur my selfe for the. And yet sum mankinesse remained in hym for all that. For it came of loue that he durst styl folowe vnto the doore, seeing the reste of his felowes scatter themselves abroad eche one a seere way, but in that he durst not go in, was a feare, and did pronosticate that he should soone after deaue his Loyde. Howbeit that other disciple perceyuyng that Peter folowed not, spake to the damzell that kepte the doore to take in hym whiche stood at the doore without. And whye I may be had let hym in she behelde Peter, and thought she should knowe hym: bothe because she had sene him in Jesus cumpayne, and specially because he was commaunded to be brought in of hym whom she knewe to be Jesus disciple. And therfore she sayde vnto Peter: Art not thou also this mans disciple whiche is now taken and brought in hyther? At this voise of a woman of smal reputation, whiche yet pretended no kynd of crueltie or thynge to be feared: seeing she compared Peter with hym whom she did not appeache nor violently handle, and knewe hym to be Jesus disciple, a so named Jesus vnto hym, calling hym in such a sort a man as though she had rather pitied him then dismayed hym: Peter, I say, for all this sodainly forgettyng all thynges whiche Jesus had so oft repeated vnto him, and forgettyng also hys

to enter doore
at the doore
without.

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stone about promise, denieth that he was Iesus disciple. And euen this is the firste profession of them that bee desirous to mortise them selves in princes houses, verily to burye Christ, that is to say, the truth. And when Peter was thus gotten in, he wente and stood among the Bishoppes officers and seruantes whiche wer standing by the fyre syde to warme themselves because it was colde that late tyme of the nyght. And Peter warneth hym with them trussing that he so myght kepe himself secrete, and in the meane tyme see what shoulde becom of Iesus in conclusion, and what issue this matter shoulde drawe to, for as yet Peter had not put away all hope that his Lorde shoulde escape death although he was so stricken with feare, that he did not once thinke of that the Lorde had euen newly before tolde hym would be, that is to wete, that Peters selfe for all he was a bolde promiser, would forswear his lord and master.

The text. ¶ The hye priest then asked Iesus of his disciples & of his doctrine. Iesus answered hym: I spake openly in the world, I neuer taught in the Synagogue and in the Temple where all the Jewes resorte, and in secret have I sayed nothing. Why asked thou me? Aske them whiche heard me what I have sayd vnto them. Beholde they can tell what I sayed. When he had thus spoken, one of the ministers whiche stood by, smote Iesus on the face, saying. Answerest thou the hye priest so. Iesus answered hym: If I haue euill spoken, beate witness of the euill, but if I haue wel spoken, why smitest thou me.

Now the bishop Caiphas to shewe him semblance of rightfull iudgement, but yet his intent was to gather sumwhat of Iesus sundrie answers, that he myght charge hym withall as a man faulty, and therefore he questioned with Iesus of his disciples, what maner of men they were, whence he had them, and to what purpose he had gathered suche a company together, yea and also what he secretly taught them: Howbeit Iesus knowing that he dyd not demaunde these questions of a righte iudgelyche mynde to knowe the truth, but deceptfully to hunt out sumthyng in hym woorthie blame, and to geat occasion withall how to harne his disciples, to whome he would yet shoulde be in safegarde, Iesus, I say, knowing this, made no answer to the Bishoppes wylie and traiterouse interrogacions, but banysheth the testimonye of himselfe and his, and sendeth them to the common report, and also to the recorde of his enemies, a proofe of moste certaintie for the innocencie, and sayeth vnto the bishop: Why askest thou me what I haue taught my disciples secretly or in huggie mugger? My doctrine hath not beene sedicious nor secrete. I haue spoken openly to the brode worlde. That whiche I haue taughte, I haue alwaye taught it in your Synagogues. I haue taughte in the temple vpon the holy dayes, in place and tyme moste notable and famous, whither Jewes on every side out of all parties of Ierusalem resorte. And I haue spoken nothing in pryncie or corners, which same thyng I durst not teache openly. Full often hath the people and whariseys to, heard me. Why then dost thou now aske me of suche a maner of doctrine as shoulde be taught by stealth and very pryncely? But rather aske them, that haue heard me teache openly. Theye recorde shall be of moze certaintye whiche hath with me no familiar acquaintance, yea of whom sum doe hate me. Let euen them that be myne enemies repozte what I haue taught: for many knowe it, and it shall be easie to fynde witnesses of my doctrine. So ha Iesus had spoken these thynges, teachyng thereby that the truth is to be answered for, boldly in

dede,

I euer
taught in
Synagoge.

dede, but without ſauces or rebukes, one of the biſhops miniſters that by chance ſtood nexte him, a man not vnyke his lord and maiſter, willing to defend his biſhops dignitie againſt the franke and liberall ſpeache of Jeſus, after ſuchelyke ſorteaſ Peter would haue defended his maiſters life agaynſt the force of the ſouldiers, not tarrying for any commaundement of his lord, gaue Jeſus a blow on the cheke, and ſuche a cheekefull rebuke as was fit for ſuche a byſhop, and ſuche a ſelw to his ſeruaunt, ſaying: Aunſwereth thou the byſhop ſo? Our Lorde Jeſus myght bothe haue deſtroyed this wicked biſhop and alſo haue letted this blow geue, but that he would ſhew by example to his, how to let out of courſe and how peruerſe the iudgementes of the worlde be, for our Lorde Jeſus whiche behaued hymſelf moſt mekely agaynſt all iniuries, beyng no where ſo ſharp as agaynſt them that vnder the pretence of religion barke and worke agaynſt true religion, toke not the blow without replying in wordes, whiche per endured the croſſe and made no wordes therat, The biſhops ſate in auctoritie, Jeſus beyng bounde was examined, here loe was a face of a iudgement. And of trueth before a temporall iudge beyng but an heathen, he that is accuſed ſhall be heard to ſay for him ſelf. Here now before a biſhop a blow was geuen for makinge one aunſwere, and the blow to was geuen hym that afterward ſhould be iudge of the quicke and the dead. And ſo in dede Jeſus aunſwered, in dede frankly but yet mildly and coldly, ſaying: I ſpeake before a iudge, and I aunſwere hym beyng required. In this caſe before Gentiles alſo is the matter handled with good reaſons and not with ſtrokes. If I haue ſayed any thyng amis tell me howe: but if I haue ſpoken nothinge euill, why doſt thou beyng a iudges officer, here in tyme of iudgement, the iudge holdyng his peace, beate me without conſultyng the thyng that I ſaye?

¶ And Annas ſent hym bound vnto Caiphas the high prieſt. Symon Peter ſtoode and waite-
 meth hymſelfe, then ſayeth they vnto hym: ſet not thou alſo one of his diſciples? He denieth
 it and ſayeth: I am not. One of the ſeruantes of the high prieſtes, his coſin whoſe name Peter
 ſmote of, ſaid vnto him: Did not I ſee thee i the garden with him? wher therfore denieſt
 it againe, and immediately the cocke creaketh. Then they led Jeſus from Caiphas into the hal of
 iudgemente. It was in the morning, and they themſelves went not into the iudgemente hal
 leſſe they ſhould be beſſed, but that they myghte ſee the paſſioure.

¶ Nextly Annas although vpon malice he reioyced that Jeſus was vnder
 ward, and had in hold, neuertheles becauſe he could try out nothing of hym,
 whereby he might by any colour be proued guilty: he ſendeth hym euen bound
 as he was to biſhop Caiphas his ſonne in law. But in the meane tyme whi-
 leſt theſe thynges were in handlyng, Peter beyng all thynges a ſarre of,
 whiche as I begun to tell, ſtoode in the throng of the miniſters, warming
 hym at the ſyre ſyde, and among theſe ſum there were whiche by certayne to-
 kens ſum what knew Peter, and ſayed vnto hym: Art not thou one of thyſ
 mans diſciples whom the biſhop thus handleth? Peter ſeyng ſo cruell a ſight
 which made hym alſo ſore afrayed, once again denied that he was Jeſus diſ-
 ciple. for he now perſeued by the biſhops interrogatories how that they wer
 in deuite to attrache Jeſus diſciples: alſo Peter thought by this deniall to bee
 ſafe from daunger, lyke as he had ſhifted hymſelf fro her þ kept the doze, but to
 make hym know þ better, how he could nothinge do of his owne proper ſtrength
 being diſſeuered from the ſelwſhip of his Lord, there ſtoode among other in
 that

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that throng of the ministers, a certain kinsman of him þ had a litle before in þ garde first auentured to lape handes vpon Iesus, a had his eare stricken of by Peter. This felow was by þ iudgement of God brought in as an instrument, vnder pretence to avenge his cosen Malchus harme, but in very deede it was to correcte the rather confidence that Peter had in hym selfe. For the said felowe being not content with Peters only one denial (for his fighting though it wer doen in þ dark, made him to be wel known) saierh vnto Peter: What (saierh he) dost thou denye thy selfe to be one of his disciples? Did not I euen right now see thee with mine eyes in the garden with Iesus? Peter being with this saying utterly blanke and soze astonysht, withed hymselfe accused if euer he knewe Iesus. And anon the rocke cryed. Neyther did Peter by this token, which our Lorde had tolde him of before, cum to him selfe againe, neyther woulde haue been wel aduised except our Lorde had recouered hym, and brought him to himselfe agayne by his effectuall lokyng vpon Peter: and had also by inward inspiration prouoked teares of penance in hym.

So many wayes was he that should be a special minister vnder Chryst of the holy church, to be taught how in al thynges to mistruste his owne strength, and to depede of his Lobes onely ayde and succour. Now therefore after that Iesus had been all the night long till the moynynge early, in examination before Caiphas, noz no faulte coulde be founde in hym, wherefore he ought to bee called for, and to bee attained vpon lyfe and death, they haur hym out of his shoppe Caiphas house, and leade hym to Pilate the lorde presidente, to thentent they might charge hym, and discharge them selues of the hatred that they should bee in for the adring of innocent bloud. And euen being bounde as he stood, Iesus was led by the hyed souldiers into the presidentes iudgement hall. Now beit the Jewes themselves went not into the house of iudgement, lest they should be polluted, in as muche as the pascoll lambe muste be eaten of them: so the eating wherof they would go pure and cleane, but of a naughty peruerse religion bee yf sure, considering that they thought themselves to be contaminate and suspended with the harmelesse house of the president, because he was a Gentile and no Jewe, when as themselves by manye craftes went about and deuised a mans death, that had doon nothing amiss, yea that had many wayes doon well and beferred muche good at theyr handes.

The text. Pilate then went out vnto them and sayth: what accusation bring ye against this man? They answered and sayth vnto hym. If he were not an euill doer, we woulde not haue deliuered hym vnto thee. Then sayth Pilate vnto theym: Take ye hym, and iudge hym after your owne lawe. The Jewes therfore sayth vnto hym. It is not lawfull for vs to put any man to death, that the wordes of Iesus myght be fulfilled whiche he spake, signifying what death he should dye.

Therefore Pilate after he sawe the bukouth and that other maner of iudgement, as a man to be in captiuitie a bounden etc he were examined and heard of the iudge, and to see a band of harnesssed men, he commeth forth abyde him selfe to be polluted with suche mens communicaciō as thought theselus pure and vnpolluted. And verily he came out to appeale and assuage, yf it wer possible, the furre of the Jewes, and so to quite the innocent. Ye sende (sayeth he,) this man vnto me to be put to death. But it is not the maner of Rome to put any man to execution excepte hym that is proued guilty of a faulte worthy death. What crime therfore do ye laye to this mannes charge? The Jewes answered,

answered, the auctoritie of Bishops, and Phariseis is enough for your discharge. If this man wer not a malefactor we could not of our professio haue committed hym to your handes. Pilate suspecting as the truth was, then to haue him priuate grudges to wardes hym about the supersticion and the superfluous religion, and bayne deuotion of the lawe, sayeth vnto them: If it bee any matter that apperteyneth not to my count & office, as for example, if case the sabboth daye be broken if any swynes fleshe be eaten, or percase sum rashe and liberall wordes hath been spoken agaynste Moses, the Prophetes, the Temple, or your God: lo, now if any suche scape haue been, which your own lawe commaunded to be punished, though yet there be no suche thyng prohibite by the lawe of Rome, your selves take the man vnto you and iudge hym after your lawe. I am set here in the Emperours name to rule and playe the Iudge. If he hath committed any faulte against the Emperours lawes, worthy death, bring hym to me, and after he be comitted by the law, and lawfully caste, I shall cause hym to be put to execution. But I will not intermeddle and perplex my self in doubtfull matters of your law. Verily, though the Jewes would (they forced not howe) haue had hym made a waye, yet for al that they pretende religiousnesse of beye feare, lest the iudge shoulde forthwith haue punished them, because they would haue kylled an harmlesse and an innocent person. But at the same tyme they sought effectually a newe kynde of punishment for hym, suche one as was then among the Jewes moste spytefull and opprobrious. It is not, say they, lawfull for vs to put anye man to death. The harmlesse people spake these wordes whiche had slayne so many Prophetes: flatterying themselves as cleane from murder, notwithstanding they dyd so many wayes persecute an innocent to death, or els they thus did, as if the hangmanne whiche with his handes fasteneth the manne to the crosse, wer a sole murderer. They were in herte murderers, they were murderers in theyr tongues, with theyr money they hyred one traytously to betray hym, they hyred a sorte of warrpers, they hyred false witnessers, they forged false haynouse crimes against hym. They prouoke and prycke forwarde the iudge, and with threating make hym ascarde, and yet impute themselves pure and free from murder, and also worthy to eat the Pascall Lambe, for no cause els, but that they dyd stave and restryne themselves from going into the iudgement hall. Well these thynges truly wer don to make it appeare euident that there is nothyng worse or moze haynouse then false and peruerse religion, and that the same thyng also shoulde be brought to effecte, whiche Iesus sayd shoulde cum to passe, signifying by a parable what death he shoulde dye, when he spake these wordes: At suche tyme as I shall be lyft vp on hye from the grounde, I shall drawe all thynges vnto me: by the force of whiche wordes, he would that we shoulde take it for a certaintie that not onely the self death was determinately limited vnto hym, but also a choice and severall kynde of death.

¶ When Pilate entred into the iudgement halle agayne & called Iesus, and sayd vnto him: The tette. Her thou the kyng of Jewes? Iesus answered, sayest thou that of thy self, or biddest thou it thee of me? Pilate answered. Am I a Jewe? Whiche other nation and bye priores hath deliuered thee vnto me? What hast thou said? Iesus answered. My kyngdom is not of this world, If my kyngdom were of this world, then woulde my ministers surely fight, that I should not be deliuered vnto the Jewes, but now is my kyngdom not from hence.

Wherfore then after that Pilate vnderstandyng by the wordes which
the

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þ Jewes had spoken of a matter (I know not what) amonges other thinges
 to be objecte against Iesus, concerning a kyngdome that he should goe about
 desirously (and yet there appeared no lykelihoode at all in Iesus that shoulde
 cause any man to thinke hym faulty therein) Pilate, I saye, after this, wente
 once againe into the iudgement halle, and lefte the people standyng without.
 And so called for Iesus secretly asyde, that quietly and without all ruffle, he
 myght houlde out and gather of hym (whiche in countenance appered no
 lesse then both vertuousse and wyse) what the matter was, & sayed vnto him:
 Art thou that kyng of the Jewes whome they are reported to looke for? This
 one thyng did Pilate diligēte searche out, because þ other matters touched
 not the breake publique, but this faulte, to calle himselfe a kyng, seemed to con-
 cerne bothe the Emperours Maiestie, and a comunon peace and tranquillitie.
 And truly Pilate made this searche and enquerie not that he did take it to be
 true, but to great sum matter of hym that was accused, wherewith he might re-
 proue the Jewes of falshehoode: Howbeit though Iesus knewe well enough þ
 Jewes to haue falsely appeached hym that he should bee desirous of a kyng-
 dome to the Emperours losse, or in despite of his highnesse, yet to the intent
 he myght open and disclose the malice of the Jewes, and commend the rea-
 sonablenesse & equitie muche better in Pilate then in the Bishoppes and Pha-
 riseis, though he were but a Gentyle, and sette naughte by the Jewes religion:
 for thys skill, I saye, Iesus made hym answer, saying: Whether thinkest
 thou of thine owne conceit that I am desirous of a kyngdome, or haue þ
 Jewes accused me hereof to thee? Pilate bothe to declare his owne innocencie
 and the malice of the Jewes too, sayeth: I doe not conceite this of mine owne
 head, neyther doe I see in thee any thyng agreable thereunto. It is a Jewes
 tale of a kyng to cum. Thinkest thou me to be a Jewe? Thy quarrellyng cou-
 rrey folkes and the Bishoppes, committed thee to my handes, sekynge all the
 meanes they can to haue thee put to death, but because it is not the fashion of
 Rome to putte any vncōdemned person to death, if therefore thou haste not
 trasgressed in the trayterous desire of a kyngdom, then what fault beside hast
 thou made? Because Pilate asked hym of these thynges simple, and meanyng
 good fayth, entēdyng to belyuer the innocēce, Iesus did houchesafe to an-
 swere hym by a riddle & proverbiāly: teaching that it was an other maner of
 kyngdom wherof the Prophetes had spoken, a farre moze excellent kyngdom
 then is the kyngdom of this worlde, which consisteth in mānes lawes, in the
 ayde of men which haue no power, but vpon bodyes. Howbeit he signified this
 kyngdō to be an heauēly kyngdom, which coulde not couer the kyngdom of the
 worlde, but contemne it: and shoulde not harme it, but auance it into a better
 kynde. My kyngdom, sayeth Christ, is no suche kyngdom as þ Emperours is,
 his kyngdom is terrestriall, but mine is celestial. And for that cause am I affec-
 tionate to nothyng that can harme þ Emperours maiestie. If my kyngdom
 wer of this worlde, the worlde shoulde handle me as it doth, vntreuged.
 For euen I, be yefure, shoulde haue (as other kynges hath) a garde of harnes-
 sed men. I shoulde haue squiers for the body, & suche as shoulde onely attende
 vpon myne owne persone: I shoulde haue plentie of well appoynted men, and
 lacke no ayde or succoure that woulde fight for me, that it shoulde not be in the
 Jewes power to doe the thyng they goe about agaynst me vntreuged.
 At this presente I haue fewe disciples, and those that I haue bee vnapt to
 warre,

say kyngdom
 is not of
 this worlde.
 4c.

warre, weak: and poore, my selfe being harmed and no wayter, and one that seeketh to the helpe of other, because my kyngdom is not of this worlde.

Pylyate therefore sayde vnto hym: Art thou a kyng? then? Iesus answered: thou sayest that I am a kyng. For this cause was I borne, & for this cause came I into the worlde: that I should beare witnes vnto the trouth. And all that are of the trouth, heare my voyce. Ioh: are sayde vnto hym: What thing is trouth? And when he had sayed this, he wente out again vnto the Jewes, and sayed vnto them: I fynde in hym no cause at all: ye haue a custome that I should deliuer you one loode at Easter, wyl ye that I looe vnto you the kyng of the Iewes? Then cryed they all agayne, saying: Not him but Barabbas, the same Barabbas was a murdrecer.

The text.

Forasmuche as Pylyate being a laye man and a Gentile dyd not fully vnderstande this miste and darre saying, albeit he hearde that Iesus dyd not bitterly renounce and denye the name of a kyng, but dyd putte a difference of kyngdomes, Pylyate therfore sayde vnto hym: Is it then true that thou arte hynwhere a kyng whatsoeuer kynde of kyngdome it be, and thou not perceyving to vs: here now Iesus being earnestly asked of the iudge whether he were any waye a kyng or naye, confesseth the trouth with great remembrance and modestye, with muche sobyertie and good aduiselemente answering thus: Thou sayest I am a kyng, for whosoever asketh a question with like numbre of wordes, the pronounciation only chaunged, altereth the thyng. And Iesus sayed further: It is not my part to denye any trouth namely considering that for this cause I was borne, and came into the worlde that I shoulde deceyue no man with any lye, but that I shoulde beare witnes vnto the trouth.

He that hath a simple meke mynde not blynded with the lustes and desires of this worlde, acknowlegeeth, lyketh well, and heareth my voyce. But Pylyate hauing no further intelligence of that whiche was spoken, then that he supposed the thyng to be no matter for hym to know, and as yet Christe had made Pylyate no apte answer, therewith epyther to let the Jewes at a quiet or to dispatche them thence, after he had asked of Iesus what was that trouth wherof he spake, and was cum into the worlde to beare witnes therof: Pylyate, I saye, write out agayne vnto the Jewes, not carryng for an answer of the thyng, that he questioned of. What nedeth many wordes, sayeth Pylyate: I haue examined the man, and can fynde no faulte in hym worthy death. Nor I am not here president and cheefe iustice vnder the Emperour because I shoulde with my sentence condemne the innocent, but in case he be noysome to you, and that ye thynke him faultye (which I fynde not) yet it standeth with equite and good indifferencie, that if ye wyl not spare and forbeare hym as an innocent, at least waye in the hono: of this holy feaste and for religion sake, pardon hym his life as an offender. And in dede it is here a custome amonoges you that in this feaste of Pasche (whiche is of you most highly solennisid and kept most hoily of all feastes,) I shoulde at your request pardon and set at libertie sum one offender. Therefore ye shall haue free election to chose the one of twayne, eyther Barabbas that is fane these and notable robber, a disturber of the publike peace, or this Iesus, a man in my iudgement faultlesse, whom sum folke sayeth is the kyng of Iewes. It were beste surely that this man, yea though he haue done amysse, shoulde sele and enioye the graciouse fauour and prylydge of your solempne feaste.

For this cause was I borne, &c.

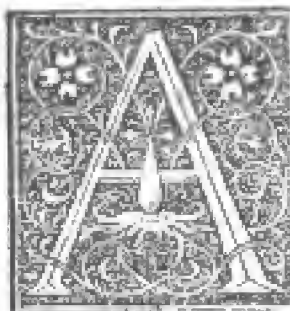
The paraphrase of Erasmus vpon

Wyll ye therefore that I forgeue this person for your sakes: for of crueth the president dyd not looke for so greate outragioulines in the Jewes, that they woulde preferre a felowe openly knowne full of myschief, and a valiant rather here, before Jesus a man moste meke and innocent. But the Jewes with a whole consent and with a great loud boye cryed all of them: We will not haue Jesus geuen vs but Barrabas.

The. xix. Chapter.

The text.

¶ Then Pilate take Jesus therefore and scourged hym. And the soldiers wound a crowne of thornes, and put it on his head. And they dyd on hym a purple garment, and came vnto hym, and sayed: Hail kyng of the Jewes: and they smote hym on the face. Pilate went furth agayne and sayed vnto them: Behold I bringe hym furth to you that ye maye knowe that I fynde no fault in hym. Then came Jesus furth wearing a crowne of thorne, and a robe of purple, and he sayeth vnto them: Beholde the manne.



After that Pilate, the Emperours Lieutenant had also by occasion sente Jesus to Herode, leauyng nothyng vndoone eyther to hyste and ridde his handes of hym that was accused, or els to binisse and sette hym looce as an innocent: when the lord president (I say) had thus assayed all wayes, and sawe he could doe no good with the furiose folkes of the Jewes, he then commaunded Jesus to be scourged as the maner was at Rome, whiche feat he dyd to as-

suage theyr furie, and to saue the innocents lyfe: This doone, the soldiers that wer in the inner court, of whome the Jewes had hyred a number to serue theyr tyrannye, ded of theyr owne inuencion adde muche cruel fearenesse to that vncouth solemne piece of his passion: for when he had bene so scourged and beaten, to mocke hym withall, they putte vpon hym a purple garment, and wound a crowne of thorne, and put it on his head, geuyng hym a rebe in his hande in steede of a scepter, and by and by castyng hym in the tethe with a kyngdome that he shoulde be despyous of, who (God wette) was to se to, an heimely, a base and a contempte persone, they came and hurled vnto hym sayinge: Hail kyng of Jewes. And they spitted vpon his face and buffeted hym, he beyng Lorde of all thynges and behauyng hym selfe moste pacientely and most colidly in all theyr kynde of mockage, for to teache vs lenyte and patience in aduersitie, vs (I say) that haue hautyre and very fierce myrdes, though yet in dede we be thynges of nought. So the it is, that Pilate suffered Jesus thus to be delt withall, because he woulde with this the mannes affliction, haue appeased the malice of the Jewes: for when the people hath for a while raged agaynste whome they be sturred, theyr furie craseth sodainly, namely, if scornynge be added to the calamitie, and make hym that suffereth, lamentable, where before he was hated. Therefore Pilate the president wente furth vnto them agayne, for to proue if he coulde mytigate the fiercenes of the meane multitude, and saith: Lo, I bring out the man vnto you that ye may looke your syl vpon hym, and perceyue how he hath bene handled for your pleasure, notwithstanding that

Hail kyng
of Jewes.

that I can finde no faulte in him. And so therewith Iesus (at Pilates commaundement) cummeth furth as he was appareled, bounde, scourged and brate, bespattered, crowned with a crowne of thorne, and wearpng the purple garment. And Pilate presented hym, saying: Beholde the man is here.

When the hie Priestes and ministres saw him, they cryed, saying: Crucifie hym, crucifie hym. Pilate sayeth vnto them: Take ye hym, and crucifie hym, for I finde no cause in hym. The Jewes answered hym: We haue a lawe, and by our lawe he ought to dye, because he made hymselfe the sonne of God. When Pilate heareth that saying, he was the more afeard, and wente agayn into the iudgement hall, and sayeth vnto Iesus: What art thou? but Iesus gaue hym no answer.

With this sight therfore, whiche had bene ynoughe to haue tamed the crueltie (had it bene neuer so great) of wild and rude barbarouse people, the myndes yet of the Jewes wer not onely not mollified, but were therewith more set on fyre to finishe the thyng that they had so far proceeded in. For the bishops were no w afeard, lest if he, whiche had bene so horribly & so cruelly tormented, should now haue been let looe, that then the affection and mynde of the people, that were already sette on a roare, being once turned on the other side, the grudge of theyr extreme great crueltie, might light vpon theirown heades. The bishops therfore and thei seruantes with a great fier and shoue cryed woodly out, crucifie hym, crucifie hym: Pilate perceiuing that there was no hope of pitie to bee gotten at thei handes by sayte intreacie, he goeth aboute to restrayne and byidle in thei fury with feate, & saileth: I am a minister of lawe and iustice, and not a reuenger of other folkes malice: and by lawfull processe to punish transgressours of the lawe, am I auctorisate: I am no butcherly murderer, no bloudshedder of innocencie. This that hath been don, was to serue and satisfy your hatred. I will no more be fierce agaynst hym that is no noysome persone. And if he shall at laste be crucified, I will not haue this my courte of iudgement distayned and polluted with the bloude of an innocent. Vpon your owne perill haue ye the man awaye: and if it semeth good, doe ye crucifie hym. I am not wound to crucifie any but wicked doers. In this man I finde no cryme that deserueth the crosse. For there is no lybelhode in him of that trayterouse dede whiche is layd to his charge concerning the kingdome. For it is not ynough to accuse a manne of a faulte, except it be proued to be a matter of certaintie, that is objected by sure euidence: specially if it be a cause that concerneth life and deathe. This whole matter is by no lawefull processe handled, but suffeied out sediciously. When the Jewes heard Pilate the iudge so frendlye and diligentely withall, take Iesus parte and defende him, and vtterely thinking it not mete that any way Iesus should escape, they falselye surmyssed a cryme whiche might seme to the iudge that was not learned in theyr lawe, a greuous faulte, saying: Although he had don none offence agaynst the Emperours lawes, yet haue we a lawe geuen vs of god, whiche the Emperour also hath lesse vnto vs: And by the force of this lawe he hath wel deserved to dye, because he hath made hymselfe the soone of God, and takyng vpon him the godhead, he did commit blasphemy agaynst God. After that Pilate had heard this, hauyng no redy answer to make them, he ledde Iesus agayne into the iudgement hall, and went in hymselfe, and called agayne both Iesus, beyng herre desyrouse to learne of hym what a thyng that

The paraphrase of Erasmus vpon

was wherewith they charged hym, and how it might bee refelled and answered. Therefore first of all Pilate asketh hym whence he was, to the effect that after he had knowen of what progenie he came, he might haue confuted that, whereas they sayed he was desirouse to be taken for the sonne of God: though in dede among the Gentiles it was bothe written in Poetes fables, and commonly beleued, that some were taken for halfe goddes, as folkes borne of God and manne. But verily Iesus knowyng that Pilate did allaye all these wayes finally to saue his lyfe, and was not ignorant that yet Pilate shoulde asserwarde (when all meanes had bene ploughed) geue place to the obstinate furye of the Jewes, Iesus (I saye) woulde make no aunswere at all vnto the president, lest he shoulde be thought to haue made any meane how to get out of theyr handes, because he woulde not seine to be compelled to heare. And that hitherto he made aunswere, was because he woulde haue recorde of his innocencie, but his pleasure was to dye willingly and glady.

The text.

Then sayed Pilate vnto hym: Speakest thou not vnto me knowest thou not that I haue power to crucifie the, and I haue power to loose thee? Iesus aunswere. Thou couldest haue no power at all agaynst me, except it wer geuen the from above: therefore he that deliuered me vnto thee, hath the more synne. And from thence forth saughe Pilate manye to looke vpon him, but the Jewes cryed, saying: If thou let hym go, thou arte not Cæsars frende; for whosoever maketh hymselfe a kynge, is agaynst Cæsar. When Pilate heareth that saying, he brought Iesus forth and sette him vnto geue sentence in a place that is called the pawement, but in the Hebrew tongue Sabartha. It was the preparinge daie of Easter, about the sixt houre. And he sayeth vnto the Jewes. Behold your kynge. They cryed, awayt with him, awayt with hym, crucifie hym. Pilate sayeth vnto them: Shall I crucifie your kynge? The Jewes answerd: We haue no kynge but Cæsar. Then deliuered he hym vnto them to be crucified.

Pilate mervayling at the mans silence standyng in hatarde of his lyfe, consideryng he had the iudge so muche his frende that he dyd prouoke hym to aunswere, sayed: Why dost thou that arte in leperdy of lyfe make me an aunswere? knowest thou not that I haue power and auctoritie ouer the, whiche that thou shalt lyue or dye for? I am the president and chiefe iustice of this region. And it dependeth vpon my wyll and pleasure whether thou shalt be crucified, or quite and let loose. Vnto these wordes Iesus made no suche aunswere as the president looked for, whiche president desired to be instructed for the defence of Iesus cause, intendyng to be in steade of a iudge, an advocate on the defendayntes syde. But bycause that waye it shoulde somewhat haue appeared that Iesus had not bene willing to haue dyed, he answered no suche lyke thyng: But his aunswere was only concernyng the power whiche Pilate dyd arrogantlye attribute to hymselfe: signyfying that it was neyther in Pilates power to let hym at libertie (seyng that the power whiche he had shoulde condescende to the furie of the Jewes,) nor that Pilate hymselfe shoulde be able to do ought agaynst hym excepte he woulde of his owne voluntary wyll suffer it: of which thou hast (sayeth Iesus) power accordyng to mannes lawes, but thou couldest haue no power on me, butesse it had been permitted the of hym, whose power passeth all mannes power. And in dede thou fauourest innocencie but yet the naughtynesse of other ouercometh thee, and leadech thee from the righte trade. wherfore the people of the Jewes, whiche be the auctours of this my passion and deathe, and that with theyr violence

tence constrayneth the iudge to condemne an innocent personne, synne moze greuously. When Pilate hearde this, and thereby perceyued both y^e modestie and the clearenes of him, that was accused, & that also the malice of y^e Jewes yea and his owne indifferencie too, was not vnbknowe to the same, and the moze Pilate fauoured hym, because he sawe that the manne was nothing moued or disquieted no nor with the peryll of death that he stood in: when Pilate considered all this, he wought al maner wayes, that at leaste by some meanes, he might cleare and set Iesus at libertie. The Jewes perceyving the same, and that the presidente made light of the crime whiche s^{yn}n^e was layed agaynst hym concernyng Moses lawe, and that he ceased not to do all that he coulde, to dimisse Iesus, they fall in hande agayne with the firste faulte, whiche to be neglecte they declare to be dangerous to the iudge hymselfe, and saie therfore. Though it do not appertayne vnto the that he hath offended agaynst our God, certaynly wheras he hath offended agaynst the Emperoure, thou haste to do withall.

Whosoever maketh clapme to a kyngdome without the Emperours commaundement, offendeth in the crime of lease maiestie, and comitterh hys treason: But this felow maketh hymselfe a kyng. yf thou therfore do let loose and aquite him, thou which fauourest his enemy, acte not the Emperours frende. After that Pilate had hearde the Bishoppes and phariseis, that were conspired together agaynst Iesus, and the mayne multitude withall, crye out these wordes alouds, althoughe he was not ignorant that they went about a false matter, yet because he sawe well that the malice whiche the priestes and phariseis bare towards Iesus coulde not be appeased, and sawe also that the heademen, and the common people were wonderfully consentyng to the layed grudge, and malice, and all thry with one agremente bent to take awaye this one mannes lyfe, furthermoze when Pilate perceyued also Iesus to bee (in dede) nothyng fauorite at all, but simple & a poore innocent man, that made no wyfte for himselfe, and lyke wyl thought in the meane tyme, howe that vnder Emperours maner had bene in dangerous halsarde of very entrie, without any iuste cause. And thought too, of himself, that he already had sufficiently travelled agaynst the wholle conspiracie agreed vpon betwene the noble men, and the commons, in the defence of one poore mannes innocencie: Pilate (I tell you) vpon these skilles, determined with himselfe to condescende and satisfie theys malice, but in suche sorte that in condemning Iesus, he thought withall to get him his pardon and deliuerance: and begynnyng to speake firste of his owne innocencie, deuied the grudge of the wicked facte vnto the Jewes, and layed it vpon theys heades. Now thā was Iesus therfore brought forth as gilty, when as in condemning of hym no kynde of lawfull iudgement was vsed: Pilate sat doونه in the place of lawfull iudgement on hye, to geue sentence, & he sate in a high place to be sene of all folke, and of the height it is called of y^e Hebrewes Sabath: the Grekes verily call it Lithostrotos, because it was paved. For so it behoued Iesus condemnation to be soleinne, and publyke, lest his innocencie shoulde be hidde from any man. For so to be condemned was to be quitte and cleared. Iesus was deliuered vp to the crosse, but the iudge gaue sentence vpon the Jewes. And now the tyme drawe nye that accordyng to the manner of the soleinne feast, innocent bloude shoulde be offered in sacrifice for the saluation of the worlde, for it was the Sabbath eue,

Whoso maketh hymselfe a kyng is agaynst Caesar.

It was the preparyng daye of Easter: because the sunne shone the first tyme.

The paraphrase of Erasmus byon

nowe called good freydaye, whiche falleth in the Easter feaste, aboute the sixte houre. And therfore the Jewes called more vrgently byon the matter, vntwistingly doinge therby seruyce to the thyng that God appoynted: that is, to haue this sacrifice made in conueniente tyme and due season. And so than Pilate now by reason of his Iudiciall garment plainely seen and perceyued of the people, shewed vnto them out of the Iudgement place the accused person, to the intent that euen by the sight of him and his facton, it might appeare howe vconueniently the cypine of any cruell aucthoritie that he shoulde be desirous of, for his private commoditie, was layed agaynst hym: who beinge so vexed and troubled, shewed suche great quietnes of mynde, and so great mildenes. Pilate (I saye) shewed them this person, and sayde: Beholde your kyng. But the Jewes whiche thirsted for nothinge els but innocent blood, cried: a waye with hym, a waye with hym: Crucifie hym. The infamous and reprochefull death pleased well the Jewes, trustyng it would come to passe, that the shame and reproche of the crosse, would make the name of Iesus odious and detestable, & that there shoulde nomā cum after, which shoulde professe his name beinge in suche wyse made a waye. Pilate describyng thei obstinate madnesse, sayeth: what (quod he) shall I do so great a villaine vnto your kyng as to naye hym vnto the Crosse?

This dishonour shal rebound to the shame and slander of al the people whiche haue brought thei kyng to the crosse. This voyce of Pilate, although it dyd Iesus no good, yet it disclosed the malice of the Jewes, and forced the to confesse openly, and to knowlege a seruitude, which they hated. The Jewes had desired and looked for many hundred yeares their Messias, that is to wete, a kyng promysed of the Prophetes. As for the Emperours kyngdome (where-with they wer soze pyssed and ouerclayed) they had spitefullye hated: yet that notwithstandinge, beinge through enuye and hatred waxed wylde, and euen woode, they renounce openly in the face of the worlde, thei Messias: and acknowledge the Emperour for their soueraygne lord: we haue (saye they) no kyng but the Emperour. The luste to reuenge was so great, that vncounscayned they admyttinge themselves to perpetuall bondage, that they might thereby utterly extinguysh the Iesus, the auctoz of libertie. Pilate therfore seyinge all that he went aboute. disapoynted: comytted Iesus vnto them to be crucified at thei ordze and libertie:

The text.

And they toke Iesus, and led hym a waye, and he bare his crosse, and went furthe into a place whiche is called the place of dead mennes sculles, but in Hebrew Golgotha, where they crucified hym: and two other with hym, on either syde one, and Iesus in the myddes. And Pilate wrote a tytle, and put it on the crosse. The wytyng was, Iesus of Nazareth kyng of the Jewes. This tytle read many of the Jewes, for the place where Iesus was crucified was nye to the cite, and it was written in Hebrew, and Greke and Latin. Then sayed the hebreuistes and Jewes vnto Pilate, wyte not kyng of the Jewes, but that he sayed, I am kyng of the Jewes. Pilate answered: What I haue wytten that haue I wytten.

The Jewes toke the deliuerie of Iesus beinge brought out of the place of iudgement, and led hym to the place of execution, whiche was without the cite, that the place might also answer to the figure: for the sacrifice where-with the testament was consecrate, was offered without the hooll: Iesus went thither

thither hauyng yet his garmentes on, to thentent he might be the more shame to them that sauored hym: and he goeth full inckely bearyng his crosse hymselfe. For the Jewes provided that, lest there shoulde lacke any despyte or reproche, furthermore, a hyle and a diffamed place was also chosen and appointed, wherein the maner was to put wycked malefactours to execution, a place perdye detestable and violated with dead bodyes, whose bones laye scattered here and there all abrode: euen a place that shewed it selfe to what purpose it was dedicate, and of the thyng it had the common name geuen it. For in the Hebrue toung it was called Golgatha, in the Greke toung *Cranio topus*, in the Latyn toung *Caluarie locus*, in Englyshe, a place of dead mens sculles: & lest he shoulde not be putte to shame prouche the Jewes procured this also, that other two (whiche were openly knowen to be wycked thieues) shoulde bee crucified with Iesus together, to thentent that of the felowship of them that were sore offenders, he might lykewyse be thought and taken for an offender: and lyke as they had all one commune punishment, so to seme to haue all one commune faulte. But to thentent it migh vtterly appere that he was a companion of theyrs, the Jewes byd so orde and place the crosses, that Iesus hong in the myddes, hauyng a these hangyng on eyther hande of hym, howbeit the fountayne of all purenes coulde not be polluted with any fylthynges of manne, yea, the fountayne of all gloire is magnified and renowned with mens reproche. The crosse beyng afore obpouse, and a thyng of reproche, was made by hym a triumphant signe, wherunto the world boweth downe the heade, whiche anugels do wourchyppe, and deuyls feare it. Iesus being then condemned, founde one whome of a these he made a citizen of paradise: so muche vnlukelyhoode was it, that the felowship of punishment shoulde defile hym.

And verely, lest there shoulde wante any kynde or apparaunce of iuste and condigne punishmente, every one had (as the manner was) his title and stile geuen vnto hym, which did describe and declare both the person and the fault. Now then, when Pilate had geuen to the other their titles accordyng to their desertuyng, he commaunded that to the crosse of Iesus the Lorde, shoulde bee fastened this title and superscripcion, Iesus of Nazareth the king of the Jewes, euen for this cause truly, that by the very selfe inscription, he mighte cause bothe the malice of the Jewes, and the innocencie of hym that was crucified, to be recozded: howbeit this title was not conuenient for him, in respect of the Jewes accusation: and yet accordyng to that whiche hymselfe confessed to the president, it was a title mooste seamyng for hym. For truly, *Judeu* doeth signifie to the Hebrues confessing. And doubtles he was and is in very dede a kyng and a letter of all them at libertie, whiche professeth his name: vnto whome he geueth felodshipp of the kyngdome of heauen. And to byyng the Bishoppes and the Phariseis into moze hatred thereby, Pilate provided this title to be writen in thre sundry languages, in Hebrue, in Greke, and in Latin: whereof the first was the people owne countrey sprache, and the other two tounges (by reason of the great occupying that they had with the Grekes, and the Romaines) was so brought in among them, that some Jewes also knewe the Greke and the Latin toung. Therefore it was prouyded by the president, that no man neyther resident there, and the same countreyman, nor straunger and resorther thither, shoulde be ignozaunt of the title. This title thus wyrtten, beyng obious vnto the Phariseis, by reason that the place was muche haunted, and greate was

The true
tyng was
Iesus of
Nazareth
21.

The paraphrase of Erasmus's vpon

the refozte and confluence there, because that Golgotha the mounte of caluery, was nyghe vnto the cite, and laye full in theyr syght that by casualtie passed by that way: many Jewes therefore read (I saye) this superscription: and sum knewe well the name of Iesus of Nazareth. And howe lytle he despyed any worldly kyngdome, many had true knowledge, which had seen hym hyde hymselfe when he should haue been drawn by force to a kyngdome. That very kyng whiche was prompted by the prophetes, and whome the Jewes call Messias, was of very truthe looked for among all the Jewes. And although Pilate was overseen herein, yet notwithstanding he gaue hym that title whiche byd moste demonstrate a notife to all folke, who he was that hong vpon the crosse. For of very truthe that selfe kyng of kynges hong there crucified, whiche by his death, byd vanquyshe the tyrannye of the deuill. Thou oughtest to call it rather the token and banner of victorie, than a crosse. Though all thyng seemed full of shame and rebuke to the byshops, scribes, and to the Phariseis, yet this intitling and superscription did geaue theyr myndes, because it was more honorablie set out, than they woulde haue had it. So great was the desyre of the wyched, to abolysh a name to the whiche onely al glory of the whole world ought to be giuen. And therefore they treate and comon with the president of chaunging the title, and that it should not be wytten, the king of the Jewes, but that he byd vsurpe and vnlawfully take vpon hym that name. But the president notwithstanding that euen then notwithstanding he byd pronosticate what should folow, that is to wete, that the profession of that healthfull name (whiche the Jewes falsly denyed) should departe thence to the redy beleuyng Gentilles, that is to saye, to the true Jewes in dede: yet (I saye) this notwithstanding, and that also heretofore he did condescende and folowe theyr malice, the president woulde not alter and chaunge the title, but sayeth: that I haue wytten, I haue wytten. For because it was in verie deed to the commoditie and profyt of all folke that Christ should be put to deathe, and agayne also, it was for all mennes weale that his name should be of most fame and renoume thowge the whole world, by the profession whereof, saluation should be brought to all folke.

The text.

When the souldiers when they had crucified Iesus, they took his garments and made foure partes, to euery souldier a parte, and also his coate. The coate was without seam, wrought vpon throughout. They sayd therefore among themselves, let vs not diuide it, but call lottes for it, who shall haue it. That the scripture myght be fulfilled, saying: They parted my raiment among them, and for my coate they cast lottes. And the souldiers byd suche thynges in dede. There stood by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene: when Iesus therefore sawe his mother, and the disciple standing, whome he loued, he sayeth vnto his mother: Woman, behold thy sonne. When sayd he to the disciple: Behold thy mother, and from that houre the disciple took her for his owne.

Nowe therefore when the Lorde Iesus was nayled (as the maner was) all naked vnto the crosse, and the foresayd superscription aboue his heade, the souldiers that crucified hym (accordyng to the vsage) parted among them Iesus garments. For this thyng came to them as a mende and rewarde for theyr paynes taking. And so muche as they were fower in numbere, they so deuided the residue of his garments saue his coate (because they were made of sounde ye pieces and sowed together) that euery manne had his parte portionately.

donately. But than his coate or sacke, a garment verely which was more inner and nere his bodie, no sewed garment, but so woven from thout hem to the lower, that beyng leysyd of cpyte, it woulde haue bene good for nothyng and nought wourthy. Therefore the souldiers thought good that it shoulde be kept whole vncut, and that sum one of them shoulde haue the whole sacke to whose lotte it shoulde chaunce. But not withstanding that the souldiers did these thynges of a prophane mynde, and of a worldly purpose, yet notwithstanding they fulfilled in theyr doynge, the propheties of the Prophetes, that hereby also he myght haue bene known to bee he, of whome the holy ghoſte had spoken in the Psalmes thus: they haue deuor'd myne apparell among them, and caste lottes vpon my garments. And these thynges perdyd, the souldiers dyd whyles yet the Lord hange vpon the crosse aloue. But there stode by the crosse of Iesus. Mary his mother, associate with her sister Marye, the daughter Cleophas, and Marie Magdalene. Therefore Iesus taking from the crosse vpon his mother, and calling bys ipe withall vpon the discipule whome he loved more familiarly than the reste, to the intent that as (his clothes beyng distributed) he lefte no worldly substance behynde hym, so he woulde leaue bynded eache no worldly or mannes affection: Iesus (I saye) turned towardes his mother and sayed: woman beholde that thy sonne, poynting with a nod of his head and with a wycke of his ipe, to the discipule. And turning furthwith to the discipule, sayeth: Beholde thy mother. And verily from that tyme, the sayd discipule bore a very sonnes mynde and affection toward the mother of Iesus, and toke the whole charge and care of her.

After these thynges Iesus knowing that all thynges were now performed, that the Scripture myght be fulfilled, he sayeth: I thirst. So there stode a vessel by full of vineger, therefore they filled a sponge with vinegre, and wounde it about with yflope, and put it to his mouth. As soon as Iesus tasted of the vinegre, he sayed: It is finished, and bowd his heade, and gaue up the ghoſte. The text.

When these thynges were doon, and Iesus knew that nothing wanted pertaining to a lawfull sacrifice, yet to bring therunto and to accomplishe the Prophetes saying where he sayeth: They gaue me gall to eate, and when I was thyrstye they gaue me vinegre to drynke, he cryed from the crosse: I am a thyrst. For of truerh suche as dye in this kynde of death, are wonte to be sore greued with vehement thirst, by reason that through the woundes of the bodie the bloude is exhaust and cleane drawen out. And euen this now to, did much proue and declare hym to be a very man, and to be oute of doubt, punished to his great payne. Now than a vessel full of vinegre stode there at hand, which was wonte to be reachd vpon a geuen to them that were a thyrste to make them the sooner dye. The souldiers therfore fylled a sponge with vinegre, & wounde it about with yflope, and helde it to his mouth. But as soon as Iesus had tasted y vinegre, he sayed: It is finished, signifying that the sacrifice was rightly doon and accomplished accordyng to his fathers wyll, and bynby he bowed his heade and gaue up the ghoſte.

The Iewes therefore because it was the preparyng of the Sabbath, that the bodies should not remayne on the crosse on the Sabbath daye, for the Sabbath daye was an hye daye, besought the place that they legges might be broken, and that they might bee taken downe. Then came the souldiers and brake the legges of the ipte and of the other which

The paraphrase of Erasmus vpon

was crucified with hym, but when they came to Iesus, and sawe that he was deade already, they brake not his legges, but one of the souldiers with a pike thrust him into the side, and forthwith came thence our blood and water. And he that saith it was necessary, and his recorde is true, & he knoweth that he saith true, that ye may beleeue also: for these things were done, that the scripture should be fulfilled. Ye shall not breake a bone of hym, and agaynst another scripture saith: They shall looke on hym whome they pierced.

But it is a spoyle and a wonder withall to heare no bo agayne in this case the peticuler religion of the Jewes so farre out of counte and misordred: The Jewes vpon a mischeyuous malice, and by wicked meanes, brought with violence vnto the crosse an innocent, and one that had bene beneficiall vnto them, being nothing abashed with the religion of the feastfull daye, to do so cruell and so outrageous a dede, but they were very superstitious, and made much ado about takyng the bodyes of fro the crosse. They came vnto Pilate, and besought him by his commaundement the legges of them which were crucified, might be broken, to the intent they might the sooner be deade: and then their corgers be taken downe, and had out of the waye, lest being seene, they should violate and breake the feastfull daye. That daye was a solemne greate daye, whiche (of the great apocryphing and four nature of holy adourmentes and diuine science) is called of the Greekes, *Parasceue*, that is to saye, a preparation. And the holy and solemne Sabbath daye was nye at hande, vpon whiche daye to worke was a detestable thyng. For at this season the men being (ye wote well) very precise in they religion, after they had finished and accomplished so horrible an acte, as though the thyng had been well done, they bente they myndes to celebrate the sacrifice that was to be offered by Moyses lawe, solemnly and purely, not knowyng that the very true Easter lambe was already offered by in sacrifice.

Suche a payson and so pestiferous a thyng is holynesse that consisteth in outward and bodily thynges, and hath not holynes and godlynes of herte and mynde, rayned and annexed vnto it. Nowe therefore Pilate grauntynge them they request, the souldiers brake bothe the cheues legges, whome they found yet alive. And then whē they were come to Iesus, because they sawe hym already deade, and therefore thoughte it a vayne and superstitious thyng to breake his legges, they left them whole and unbroken. For to this ende and purpose were the legges broken, that those whiche hung vpon the crosse, shoulde the sooner gyue vp the ghost. But among the souldiers stood a certayne mā whiche (for the more certaintie of the Lord Iesus death) opened his syde with a pike, and immediatly out of the wounde there gushyd forth bloude and water, in a great mystere declaring that his death shoulde washe and cleanse us from synne, and the same also geue to vs euertlastyng life and saluacyon.

For baptisme standeth in water, and w water are we baptised. And the life of a manne is in the bloude. But it is agaynst the course of nature for water to runne out of a body that is wounded. Howbeit he that sawe the thyng with his eyes, testified, and beareth witnes hereof: And we knowe his recorde to be true. And lest any of you should stande in doubte whether ye maye or no beleeue the thyng, whiche els might seeme incredible, I assure you that Iesus hymselfe knewe that witnes, to tell truth.

And although these thynges seemed to be doen by chaunce or casualtie, that is to saye, that in steede of breaking his legges, as the others were, his chaunce was

One of the souldiers thrust him into the side, and forthwith came thence our blood and water.

was to haue his syde thuske thorow, yet for all that were they doen by the foresight and prouidence of God, and as his diuine counsell disposed, that in this point also the effecte and conclusion of the thyng, myght aunswere and agree with the propheties of the Prophetes. For amongst other rites and customs toherwith Moyses teacheth in Exodus, that the paske or passeouer ought to be obserued and celebrate, he had prescribed euen that thyng specially by name, that is to wete, that lambe whiche was sacrificed, shoulde be so slayne, that no bone of it shoulde be broken: euen thereby noting and declaring, that Iesus was the very true phase or passeouer, the figure whereof that Moyses-call lambe did beare, and resembled the same. For the bloud of this true lambe Iesus, sauerth them that beleue in hym from deathe. And the spirytuall eating of this lambe, conueyeth vs beyng made free from the seruitude of Egypte, that is to saye, from the sinfull lusts of the woorld, and from the tyrannye of synne, into an heauenly region. And againe, the holy ghostr speaketh thus by zacharye: They shall see hym tohome they haue pearled. For he shall once come with the same body wherewith he hong on the crosse, though he it be already a glazouse bodye, yet shall he shewe the print of the wound to all folke, and he shall shewe the busaythefull to theyr rebuke, the fountayne that was open all in wayne to them, that woulde not beleue: with the flowyng and streames whereof, they might haue bene cured.

After this Joseph of Arimathea, whiche was a discipile of Iesus, but secretly for feare of the Jewes, besought Pilate that he might take downe the bodye of Iesus. And Pilate gaue hym licence: he came therefore and toke downe the body of Iesus. And then came also Nicodemus, whiche at the beginning came to Iesus by night, and brought of myrrhe and spices mingled together, aboute an hundred pounde weyght. Then toke they the body of Iesus, and wounde it in linnen clothes with spices, as the manner of the Jewes is to bury. And in the place where he was crucified there was a garden, and in the garden byns a newe sepulchre, wherein was neuer man layed. There layed they Iesus therefore, because of the netyng of the sabboth of the Jewes, for the sepulchre was not at hande.

And so now his deathe beyng already certayne, and hymselfe found dead by the experyence of manye, it behoued further more that his buryall shoulde manny wayes confirme the belefe of the resurrection. And as Christ woulde (perdie) his whole lyfe to be base and of a lowe porte, so he woulde that his buryall shoulde be honorable, and of a great maiestie, not intending thereby to teache vs to be carefull of a sepulchre, but to shewent that those thynges once accomplished, whiche concerned the abasing of hymselfe and the whole ministerie therof, he might make a waye to the honour and prayse of his resurrection. And in very dede the honour whiche is geuen to a manys alme, is not without either suspicion or daunger, but the honour whiche voluntarily we geue to the deade, is a sure wytnes of prowes, goodnes, and vertue. Howe therfore Joseph beyng a manne of honour and of great power, and substance an Arimathean bozne, whiche sayed Ioseph was a discipile of Iesus, but not openly known so to be for feare of the Jewes, whiche had made a lawe that whosoener did openly confesse himselfe to be Iesus discipile, the same person shoulde be caste out of the synagoge, Ioseph (I saye) came vnto Pilate to whome he was well known, and despyeth licence of hym, to take downe Iesus body from of the crosse: when Pilate had tried whether that he were dead or not, he was content withall. Therfore Ioseph wente his waye to the crosse.

The paraphrase of Erasmus upon

and toke do bene the deade corps. In the meane season, as one to helpe furthe with those thynges and doynges, that pertaine to the funerals: euen Nicodemus also, cometh thither: a man among the Phariseis of a notable estimation and dignitie, and he also being a secrette disciple of Iesus, whiche had before that tyme comine to Iesus in the night, because he myght so beste auoyde the displeasure and grudge of the Phariseis as was before reherfed. These menne knowyng that death commonly maketh an ende of hatred, trustyng vpon the presbentes favour, enterprised hie to honour the dead, with who (whiles he liued) they durste not talke openly. Nicodemus (of tract) brought with him an opyntment of myrhe and aloes mingled together about an hundred pounde weyght, so muche as was sufficient to sweeten the bodye: and honorably to preserve it from corruption: They now therefore toynctelp together with one common seruite, anointed Iesus body being taken downe, on every parte with pleasaunt and sweete sauerye spices, and when they had well imbued the corps with the odours, they wounde it in linnen clothes, that the opyntment should not runne of from the body. For the maner of the Jewes is, after this sorte to burie, lest the bodies should corrupte and putrefie. And verily they byd this honour to the lord Iesus as to a worthy man, and one that was thzoughly good: and agayne, they thus honoured hym to the intent no man should thinke that he died for any crime or faulte. For as yet, they had no hyper opinion of hym, but that he was an innocent good man and laurd of God, whose name and memozy ought to haue this honour dden vnto it, that is to saye, to be remembred as one that was enuied for his vertue euen to the death, a thyng that vsually hapneth in maner to moste beste men. Wherfore this preparation and great adoe was euen there furnished, lest any man myght suspect that the body had been changed.

And agayne the Lorde was buried then in a garden nye to the place of the crosse. In the garden was a newe sepulchre lately made out of an harde thicke stone, wherein no is neuer mā layed. And albeit these thynges were supposed to be doen by casualtie, yet they made muche for the sayth of the resurrection, for the sepulchre could not seeme to be digged vp with vndermynyng, because it was cut out of an whole sound vnboltden rocke of stone, noz none other could be thought to haue risen out of it, in whiche he early was layed. But yet Joseph and Nicodeme did not this in respect of his resurrection, for in dede they had no hope that he should rise agayne, but they wot moued thus to do with a Jewelike deuotion, for religion sake of the feastfull daye. For in dede it was the Jewes Easter daye euen, and therefore the Sabbath prouoked and set forwarde this dede. In whiche Sabbath daye it was not lawfull for them to worke. Wherfore lest the body should be vnburied, or the buriall be to slender, and with to small honour doen, they ryd the thyng out of hande, and layed hym in the sepulchre that was nexte vnto them. All furthermoze, euen the diligence of the Jewes serued for the vntest of his resurrection that should be. For after that the Jewes had obtained of Pilate keyes for the sepulchre, and had procured that it should be watched and attended vpon, lest any bodye should secretly scale awape the dead corps, they not content therewith, close vp the mouth of the sepulchre, with a great stone, and scale it, when they had so doon: so that on euery syde the malice of the Jewes succeeded and came to the glory of Christ, whose name they wot about vitally to destroye & abolishe.

The.

Chr. xx. Chapter.

The first daye of the sabbother came Marthe Magdalene early (when it was yet somewhat darke) vnto the sepulchre: and saide the same taken awaie from the graue. Then she came, and came to Simon Peter, and to the other disciple whome Iesus loued, and sayd vnto them: They haue taken awaie the losbe out of the graue, and we cannot tell wher they haue layd hym. Wherfore they went forth, and that other disciple, and came vnto the sepulchre. They came bothe together, and the other disciple byd out tynne water, and came first to the sepulchre. And when he had kowped downe, he sawe the linnen clothes lying, yet went he not in.



And verely the residue of the disciples, being stricken partly with feare, and partly with dyspayre, neglected the burying, and thought not for the dead corps. But certayne woemen that were his disciples cared as much for it, as did Ioseph and Nicodemus, but the religion of the feastfull daye, stayed them from the labouryng about preparation of sweete odours. Howbeit, as soone as Phase Sabbath daye was past (the oyntmentes being made ready in the nyght) Marthe Magdalene came early when it was yet somewhat darke vnto the sepulchre the morow after the Sabbath daye. And when she sawe the stone (where with the entrie of the sepulchre was closed by) remoued thence, and the sepulchre to be open, the woman supposed nothyng els but that the deade corps had been taken awaie in the night, to the intent it might haue been more seemely and accordingly buried. For the bodie was layed there for a time, as of purpose that it might soone after be adourned and set furth with the due and full solemnitie of burying. For in dede the hope of his resurrection fell awaie from all the disciples, they were so muche astonied with the certaintie of his death. Therfore wherfore she had looked into the graue, retpered backe agayne, and ran to Simon Peter, with whome was euen that disciple whome Iesus loued, and she sayeth: Our losbe is taken awaie out of the sepulchre, and I knowe not wher they haue caried hym that toke him awaie. They both being stricken with that voice, went south. Surely they had small hope, yet had they a great affection, and desyre towards thepp master, whom they so muche loued. And therefore they came both out together to the graue, but that disciple whiche was so beloued of Iesus, out came Peter, and came first to the sepulchre. And when he founde the dooze open, he went not in, but kowped downe and looked into the graue, whether it were emptie or no. And he sawe well there was no dead corps, but the linnen clothes leste imbrued with sweete odoriferous oymmentes, wherwith the body had bene wrapped, and also the naphyn that Iesus head had bene bound in, not the linnen clothes and it lying together, but wrapt by & layed asyde by it selfe, so that it was easy to perceyue, that the bodye was not taken awaie by thurges whiche woulde haue rather purloyned the whole corps as it laye, wrapped & wounde by with the sweete smellyng spices, with the linné clothes, & the fine kercher: though it had not bene for þe value thereof, at least they woulde so haue doen because they shoulde haue lacked layfure to haue separate the oymmentes and sweete spices from the bodye, seeing they cleaued as fast therunto as by desyre woulde haue doen, & because also they

The text.

They haue taken awaie the losbe.

The parapyrrat vt etaimis vpon

Should not haue had sufficient tyme to folde vp and couche euey thyng handi-
sumly and senerally in his place. This (suche as it was) was in dede the firste
comforte and hope that was geuen to them of his resurrection.

The text.

Then came Simon Peter folowynge hym, and went into the sepulchre, and sawe the
linnen clothes lye, and the napkin that was about his head, not lying with the linne clothes
but wrappeth togerether in a place by it self. Then went in also the other disciple whiche came
first to the sepulchre, and he sawe and beleued. For as yet they knewe not the scripture, that
he shoulde rise agayne from dead.

Nowe than anon after cummeth Peter also, who after that he was certified
of the thing by John, as he was slower in cunning, so was he both bolder and
more diligent in tryng out the trueth of the thing. For not being content with
lookynge into the graue he also went into it. The other Disciple a loker in as wel
as he, (whiche yet durst not by hymselfe alone go in, howbeit in dede his com-
panion being with hym, tooke parte of the feare awaye) now folowed Peter
into the sepulchre. And so nowe they sawe certainly at very hande the thing to
be true, (whiche the one of them had sent as it had bene a shadowe, or a glim-
mering sight therof,) that no coyle or dead corps was any where in that place:
but in dede they sawe the clothes wherein the body had been wrappeth, in suche
sorte pulled of, & layed aside, that it appeared to be doen not of thieues in haste,
sleightly & shuffled by, but quietly & layserly. Howbeit as yet they did not be-
leue that he was risen agayne to life, they onely beleued that to be true, whiche
Marie had tolde the: Vicerly that the corps was taken awaye out of the sepul-
chre. For although they had heard Iesus saye y he woulde rise agayne, yet did
not the sayng sticke inwardly in theyr myndes, and though some hope thereof
were in theyr hertes, yet that which hadde already place in their myndes, the
feare and tumulte of the crosse and his passion, drawe it out of theyr myndes.
For they did not fully understode as yet, the sayng of the Prophet, which had
prophecied that certainly Iesus shoulde suffer death, and rise agayne the thirde
Daye from death to life.

The text.

Then the disciples went awaye agayne unto theyr owne home. Marie stode without at y
sepulchre, weeping: So as she wepte, she bowed herselfe into the sepulchre, and seeth two an-
gels clothed in white sitting the one at the heade, and the other at the fete, where they had
layed the body of Iesus. They saye vnto her: Woman why wepest thou? She saith vnto
them: For they haue taken awaye my lord, and I wote not where they haue layed hym.

Therefore the two disciples departed thence and went backe againe to the place
from whence they came. But Marie of a certain extreding loue and wonderful
desire that she had to the lord, could not be drawen from the sepulchre: seying
hym that was now deade, whom she had loued beinge alieue, and was des-
trouise to the w gentlines, and to do seruice vpon the dead body, forsomuch as
she now could not haue the fruition of his lively body: and she stode without
nye vnto the doore of the graue, and did nought els but all to wepe, and looke
about her, if she coulde haue any hope or lykelyhoode to finde the bodye. Now
than as she was weeping, & in dede durst not go into the graue, she turned her
head aside and looked into the graue, and she sawe two angels goodly to loke
to, both of good semblance and in pleasaunt white apparel, sitting in seuerall
places, y one at the head and the other at the fete of the place, where the dead
corps

corps was laied. And in very dede this pleasaunt, this cherefull and peaceable sight, did some deale allwage the extreme feare of the night, and of her carefullnesse. The angels also to comforte her sorrowfull penitencesse, of theyr owne accord and gentlenes, speake vnto the weping woman and saie: O woman, what is it thou wepest for? She than being all rauished. and as one drowne with a certaine vehemencie of loue, saith: They haue taken away my Lord, and I knowe not where they haue layed him. She calleth him her Lord, and she also loneth hym being dead, hauing yet no hope of the resurrection. She was onely hewithall grieved, that is, because she could not haue the sight of his bodye.

When she had thus sayd, she turned herselfe backe, and saue Iesus standyng, & backe not that it was Iesus. Iesus saith vnto her: Woman, why wepest thou? Whome seekest thou? She supposyng it had bene a gardener, saith vnto hym: Sir, if thou haue boued hym hence tell me where thou hast layed hym, and I will fetch hym. Iesus saith vnto her: Mary. She turned her selfe and sayed vnto hym: Rabbi, whiche is to say, Master. Iesus saith vnto her: Touche me not, for I am not yet ascended to my father. but go vnto my brethren, & saye vnto them. I ascend vnto my father and your father, and to my God and your God.

Whyles she speaketh thus, she coniectured by the semblance of the angels that some man stode behinde at her backe, and not taryng for the angels answer, she cast her eye aside, and incontinently she saw Iesus standyng, whom the angels had worshipped, but yet Marie knew not that it was Iesus. For he did appere in the forme of a poore simple mā. lest he being sodainly seen in his owne forme and shape, shoulde haue muche astonished the woman. Therefore to bolden her withall, he calleth & speaketh gently vnto her with the same fauour wordes that the angels did, sayyng: Woman, why wepest thou? Whom seekest thou looking about the thither & thither? She suspecting him to be a gardener, the workman & keeper of the ground, wherein the sepulchre was, (for it was in a garden) with a womanly simplicitie sayed vnto hym: Sir, if thou halte takē him away, tell me where thou hast hid him, that I may go fetch him thence. For she supposed that some frēde for feare of the Iewes, had procured the body to be secretly caried away: lest it shoulde come into the Iewes handes, and shoulde be otherwys handled than he woulde it shoulde be.

Iesus therefore being delited in the great desyre of the woman, doeth now in a knowne familiar voice, speake vnto her, & calleth her Marie. At this knowe hope, the woman sodainly turnyng her selfe (for euen at this verpe presente she had bowed downe herselfe agayne towarde the angels, so muche was she by sodayne motions of mynde stirred to loke this waye & that waye) the woman I saye, knewe Iesus, & rauished with a sodayne ioye, she a disciple, speaketh to the master, & calleth hym Rabbi, whiche worde in the Syllons tonge, signifieth, Master: And withal, she falleth flat downe to the ground, and woulde haue kissed his feete, hauing yet in remembrance theyr olde familiaritie. But Iesus knowyng that as yet she thought no great excellent thyng of hym, although she loued him sincerely and ardently, did prohibite her to touche his bodye. For Marie saw well that he was aloue agayne, but she thought he was returned for none other cause, but as he had before, to liue familiarly with his scēdes, being now a man aloue where as before he was deade, & ignorant she was he now caried about with hym an immortall bodye whiche was to be handled with muche greater reuerence, whiche bodye the Lord did neede exhibite at present to the wilked, nor suffered it to be handled of every man, to

The paraphrase of Crainius vpon

thentent he might litle by litle, altogether withdraue them from the loue of þ bodye. Touche me not (saith he) it is the same bodye whiche hong vpon the crosse, but it is now beautified and adourned with the glory of immortallitie. But truly thyne affection is yet some deale carnall because I haue not yet ascended vp to my father, which thyng once don, I shall sende vnto you the spirite that is the comforter, and he shall make you perseire and wourthe to haue the spirituall felowship of me.

In the meane time content thy selfe with that thou hast seen me & heard me speake, & specially now go thou to my brethren whiche are throughe my death comforteles, and soothe with make them partakers with thee of the soye and comforte whiche thou hast receyued by the sight of me : and vpon these my wordes shew them that to this ende I am risen from death to life, euen that after I haue taried a certayne dayes among them, I maye leaue the worlde, and ascende vp to my father, who is also your father, & the same is bothe your god and myne, comon to bothe. Let them therfore put awaye earthly affectiōs and rectifie thir myndes, applying the same to spirituall & heauenly thinges.

¶ He recei-

Mary Magdalene came and tolde the disciples, that she had seen the lord, and that he had spoken such thinges vnto her. The same daye at night whiche was the firste eue of the sabboths, when the doores were shut (where the disciples were asssembled together for feare of the Jewes) came Iesus and stood in the middes, and sayeth vnto them : Peace be vnto you. And when he had so sayd, he sheweth vnto them his handes and his syde. Then were the disciples glad when they sawe the lord.

Now than Mary did as he had her, and returnyng agayne to the disciples shewed them that she had seen the Lord, and tolde them the thinges which he had commaunded to be made relation of in his name, and this was don that they should take right great comforte of that he now called them his brethren, and prepare also their myndes to the loue and desyre of eternall and heauenly thinges, soasmuche as þ present vse of his body should not endure long with them. After that with these and certayne other apparitions the lord Iesus had litle by litle lift vp theyr myndes to quicknesse of spirite, and to the hope of the resurrection already past, the selfe same daye that was the morow after the sabboth daye which next folowed the sabboth of Easter, when it was night, and the disciples secretly gathered togeher, whiche for feare of the Jewes durst not assemble together in the daye tyme, Iesus went in to them when the doores were shut, and standing in the middes in the sight of them all, to take awaye all feare from them, he saluted them amiablely and full gently, saying with a voyce well known vnto them: Peace vnto you. And lest they shoulde suspect it to be a ghost or an other body, he sheweth vnto them the printe of the nayles in his handes, and the scarre of the wounde whiche the souldier hadde made in his syde with a speare. With this salutaciō and sight the feare of his disciples was confirmed, the sorow taken awaye, and their myndes muche recreate and made ioyous. For Iesus had promised them before that thus it shoulde be, that within a short tyme he would see them agayne, and after they had seen him, and their sorow put awaye, that he would make them herres glad and merie. And therewithall he tolde them this also shoulde folowe, that in the worlde they shoulde haue sorow and heuynesse, but in hym they shoulde haue peace and quietnesse.

Peace with
you.

Then sayed Iesus to them agayne: Peace be vnto you. As my father sent me, euen so I sende you. And when he had said these wordes, he berthed on them, and sayeth vnto them: Whosoever's sinnes ye remit, they are remitted vnto them, and whosoever's sinnes ye retayne, they are retayned. But Thomas one of the twelue (whiche is called Didimus) was not with them when Iesus came. The other disciples therefore sayed vnto hym: We haue seen the Lorde. But he sayeth vnto them: Excepte I see in his handes the printe of the nayles, and thrust my hande into his side, I will not beleue.

Therefore to confirme the Apostles in their ioye and comforte the more, he once againe saluterh the with good lucke of peace, saying: Peace with you, and at the same tyme withall, he helpe succoureth them, and commaundeth them to preache the thinges whiche they had seen, and sayeth: As my father sent me, so do I sende you. I haue truly and saythfully glorified my fathers name, and you aggering among your felues, shal wlike truely and faithfullnesse preache my fathers name and myne. I prepare your mindes to this function and office: forasmuche as I know that I haue doen diligently the thing that I had in commission to do, go agayne to my father, and from thence shall sende vnto you more plentie and more power of the holy ghoist. In the meane while shal I also make you partakers of the holy ghoist according to your capacite: & euen as he was thus speaking, he berthed on them and gaue them the spirite, with auctoritie to forgive al men their sinnes that would be ioyned to him by profession of the gospell and by baptism, and that would forþinke their former life, and be ritious amended where they haue erred. Whosoever's sinnes ye remit (saith he) they are remitted vnto them, & whosoever's ye retayne, they shall abide subiecte to their sinnes. When these thinges were doen, the residue of the disciples were assembled together. Thomas onely except, that thar was absent, whiche name Thomas, signifieth in þe Greke tongue Didimus, & in the Latin Genus, in Englyshe doubtful. For he was one of the twelue whiche the Lorde did spectailly and peculiarly choose to the office of preaching the gospell. Therefore after that he was come in to them, the disciples that could stand stande for ioye, shewed openly vnto him that they had seen the Lorde. Thomas supposyng them to be deccyued and illuded by some vision or spirite, denied to beleue vntill he might see hym with his owne eyes: and not to beleue his owne eyes as sufficient witnesse, except he might see withall the printe of the nattes euen in his handes, yea & with putting his owne handes into Iesus side, perceyue by felpyng, the wounde that the spear made. And truely, this incredulitie of the Apostle, by the dispensation of God as he shal dispose, did muche good to the confirmation and stablishment of our fayth.

And after eight dayes, agayne his disciples were within, and Thomas with them. The text: Then came Iesus when the doores were shut, and stode in the middes, and sayeth: Peace be vnto you. And that sayeth he to Thomas: Wyng thy finger hyther and se in my handes, and reache the better thy hande, and thinke it into my side, and be not sayphellic but beleuyng: Whom was answered, and sayeth: My Lorde, and my God. Iesus sayeth vnto hym: Thomas is because, thou hast seene me, thou hast beleued, blessed are they that haue not seene and yet haue beleued. And many other thinges truly shew Iesus in the presens of his disciples, which are not written in this booke. & þese are written that ye myght beleue, that Iesus is truly the sonne of God, and that (in beleuyng) ye myght haue lyfe thowgh his name.

Therefore eight dayes after, when the Apostles met together agayne, by orally, and at this tyme with the rest, Thomas was in companye, whiche

Other.

The paraphrase of Erasmus vpon

hitherto would not beleue that Christe was risen: the lord came into them where they wer, the gates being hard fast shut, and standyng in the middes of them, he saluted them after his vsuall and well knowne manner and faction, saying: Peace with you. And turnyng hym by and by to Thomas, whose vnbelefe he knewe, that was ignoraunt in nothyng: whiche lacke of belefe, because Iesus knewe it came not as the Phariseis infidelitie did, that is, of malice but of mans infirmitie, he vouchesafe to heale it. He sayeth thus to him: Thomas (sayeth he) forasmuche as it doeth not suffice the to haue hearde of many (that I was risen to lyfe agayne) whiche hath seen me and hearde me, except thy senses might seale and perceyue the same, bring hither thy finger & feele the woundes of the nyles, and see that I truely carpe the very true markes therof. Put thy hande into my syde and handle the wounde whiche the speare made, and hereafter be not vnfaithfull, and harde of belefe in other matters: but after thou hast now seen this thyng proued certainly true, which yet seemed to thee incredible, for thou gent sayst to my promyses howe incredible forer they seeme to the common sence and iudgement of men. After that Thomas had seen and felte, knowyng both the face and accustomed voyce of the Lord, he than conceyued a full sayth, and spake alonde: My Lord and my God. For as he was more harde of belefe, so no body did more clearly confesse Iesus to be God & man. for because the handling of the body whiche late before hong dead vpon the crosse, witnessed that he whiche was risen to lyfe agayne, was a very man in dede: and the knowlege of hidde secreete thynges proued well his godhead.

So than of truth, Iesus did well accept and embrace Thomas his confession, but yet withall he did repproue his hardenisse of belefe, saying: Thomas because thou hast seene me, heard me, and handled me, thou belest: but blessed shall they be, whiche though they see not will yet beleue. Merely the Lord Iesus declared vnto his disciples his diuine power and godhead, by many other tokens whiche are not wrytten in this booke, but some thynges are reported and declared by other Euangelists, and some thynges also were reported and tolde by tooke of mouth: and euen they were the tellers thereof, whiche both sawe and heard the thynges themselves. For to set out & wryte all thynges (whiche woulde haue bene a woork that for the greatnes it coulde not haue bene mesured) was not rated for, but yet it was thought necessarie

to wryte of some thynges, that thereby ye mought come to the belefe that

Iesus was the sonne of God. Whiche thyng yf ye do in dede, ye

shall haue that full blisse and beatitude which our Lord

Iesus promised to them that whē they see not,

beleue. For lyke as he suffered death and

liueth immortall, so shall ye also by

profession of his name in true

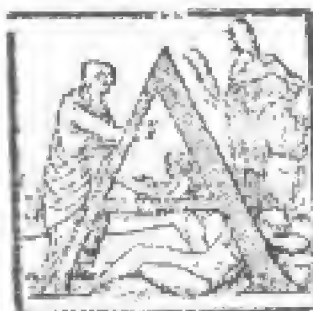
saythe, obtayne eternall

lyfe.

The

The. xxi. Chapter.

¶ Afterward he hit Iesus shew himselfe agayne at the Sea of Tiberias: And on this The text.
was he thus to be knowne. There were together Symon Peter and Thomas (whiche is cal-
led Didimus) And Nathanael of Cana in Galile, and the sonnes of Zebedei, and two other
of his disciples.



And verely, to confirme more and more the faythe of his
disciples, Iesus oft tynes appeared vnto them, and tal-
ked with them, sometyme also ate meate in theyr com-
pany: lest any suspicion shoulde sette in their mindes
that it was but a delusion of some ghoste, whiche they
had feare, neyther was he therewithles continuallye for
all that present in theyr company as he was wont be-
fore his death, nor so familiarly handled himselfe among
them: nor yet was seen of all menne, because he hadde
sayed before that he woulde appere to his and not to the worlde, nor to his
neyther, but even when he list. For now immortalitie shewed a certaine sem-
blance full of maiestie, that was to be had in reuerence to the extent that theyr
fayth being full stayed and established, he might with drawe from them also:
gether the sight of the bodye, and spirituallie to be now amongst his. And so
now therefore he appered and shewed himselfe agayne to his disciples, at the
drys lake called Tiberias. And he presented himselfe vnto them on this wise.
The disciples, which before that tyme kept themselves secreete in Hierusalem,
to be in sauetie out of the Phariseis danger, repayed agayne into Galile, &
there was a good sorte of them together, even no fewer than Symon Peter
and Thomas, called Didimus, also Nathanael of Cana a citie of Galile,
where Iesus returned water into wine. And besides these, the two sonnes of
zebedei Iohn and James the greater, & with these was two other disciples.

¶ Symon Peter sayeth vnto them: I will go a fishing. They saie vnto him: We also The text.
will go with the. They went ray: waie, and entered into a shippe immediatly, and that
night caught they nothing. But when the morning was now come, Iesus stood on the
shore, neuertheless the disciples knewe not that it was Iesus. Iesus sayeth vnto them:
Children haue ye any meate? They answered hym: no. And he sayeth vnto them: Lasse out
the net on the right hande, and ye shall fynde.

Now than, because they lacked theyr Lordes helpe, by whom they were
wont to be fedde of the mere free bountie of frendes, Peter wente
in hande agayne with his olde facultie, to get his living with his owne han-
des: lest he shoulde be burdenous to any man, or to be fed by any others libera-
lie in idlenesse. For then he might not preache, and he thoughte it was no
right that he whiche serued not the gospell, shoulde lyue of the gospell.
Therefore in the twise light, because they shoulde haue goen abode vpon theyr
peryll in the daye, Peter sayeth: I go a fishing. The reste than said vnto him:
We also will go a fishing with the. And so goyng forth a doozes together
ward, they entered into the shippe. And they fished all that night in vayne.
For they gate neuer one fysh, to the intente that waie shoulde be made for a
miracle, and therewith as in a millicie to be signified, that the labour of an E-
uangelist to all in vayne, vnles Christe do prosper the mannes endeuour.

But now when it was day, Iesus stood on the shore, but the disciples
knewe not it was he, partly for the distaunce that was betweene him & them,
and

The paraphrase of Erasmus vpon

and partely because it was scant daye: also partely because the Lorde woulde not furthwith be knowen. Therfore Iesus spake vnto them from the shoope, saying: Chyldren haue ye any meate: They than, forasmuche as they knewe not the Lorde by his voyce, but supposed hym to be some other manne whiche came to the sea to bye fysh, made aunswere that they had none that they could selle hym, because they had taken nothyng. Iesus than to declare litle and litle who he was, sayed vnto them: Caste out the nette on the righte syde of the shippe, and ye shall fynde that ye could not hychetto.

The text. They caste out the nette, and anon they were not able to drawe it, for the multitude of fishes. When sayed the disciple whome Iesus loued, vnto Peter: It is the Lorde. When Symon Peter heard that it was the Lord, he approch his coate vnto him (for he was naked,) and sprang into the sea. The other disciples came by shippe, for they were not farre from lande, but as it were two hundred cubites, and they drew the nette with fishes.

They did as he bad them, for through weynesse of theyr dayne labour, & of a great desyre to take some fysh, they conceiued some hope: bynny so great a multitude of fishes was taken, that the net was laden withall, and coulde bryneth be drawen vp to the boate. And wote ye well, this was euen a resemblance of the multitude of men whiche afterwarde by the preaching of the apostles, should be brought and toynd to the churche out of the whole world of what language or countrey soeuer they were. By the noueltie of the thyng, that disciple whome Iesus loued was moued to be more attentyle and to marke the thyng, and so knewe Iesus. And incontinently aduertysed Peter (who was altogether busye about drawyng by the nette) that it was the Lorde, whiche standyng on the shoope commaunded to looce and caste out the nette. Peter, beyng alway one man and like hymselfe, did forget bothe the nette and the fysh, and toke his wyte (for before he was naked) and coulde not abide but sprang into the sea, and so came he first of all to the Lorde. The other disciples came to hym by ship, for they were not very farre of the shoope, but as it were two hundred cubites. and they altogether toged drew the nette full and laden with fysh.

The text. Asone as they were come to lande, they laue hotte coales and fysh layde thereon: and breade. Iesus sayeth vnto them: byyng of the fysh whiche ye haue now caught. Symon Peter went up and drew the nette to lande full of great fishes: an hundred and thye and fiftie. And for all theer were so many yet was not the nette broken.

And when they wer come to lande, they saue vpon the banche hotte coales and fysh layed thereon, and breade withall. Therfore Iesus commaunded the also, to byyng of theyr fyshes whiche they now caught. Than Peter returned agayne to the shippe, and drew the nette to land full of great fishes: in noumber an hundred and thye and fiftie. This also made it seme the greater a myracle, that when there was so great a multitude and that of great fishes, yet was not the nette broken in sundye with the weight therof. The thyng dyd represente the humble churche, and as to the wolde breake and narrowe, yet suche a thyng as shall embrace all the nacions of the world, the Lorde Iesus beyng the head and chiefe gouernour thereof.

The text. Iesus sayeth vnto them, come and dyne. And none of the disciples durst ather hym what art thou: for they knewe that it was the Lorde. Iesus than came, and tooke breade and gaue them, and fysh lykewyse. This is now the thye tyme that Iesus approch to his disciples, after that he was captyed agayne froo deary. So whē they had dyne, Iesus sayeth vnto

unto Symon Peter: Symon Iohna louest thou me more than these? He sayed vnto hym: The Lord, thou knowest that I loue thee. He sayeth vnto hym: Feed my sheepe.

Furthermore, to shewe a more certaintie that he was verie manne and no gholste, he therfore appoynting the veritie of his body by being seene with mens eyes, heard with their eares, and handled with handes, would also eate meate with them. He therfore invited his disciples to the dyner which was there ready for the. The disciples satte downe, but all wylust and spake no wordes: for the maiestie of the immortall bodye toke from them their accustomed boldnes. In dede they knewe hym to be the Lorde, but now he appeared after a more high and glorious sorte, as one of great noblenesse and excellencie. Therefore none durste aske hym, who arte thou? and yet of the very thyng it selfe, they knewe hym to be the Lorde, although the shewe and semblance of his bodye was chaiged. Iesus therfore came to the feast, and as his maner was brake bread with his owne handes, and gaue it to them, and fished likewise: by example and dede teachyng his, to whome he had specially chosen to be shepherdes of the church, to fede his euangelicall flocke with holy doctrine. But yet such as hymselfe had taught them. And this is now the thyng tyme that Iesus appeared (certayne spaces betwene) to his disciples, for he was not in theyr company continually. After dyner was doen, the Lorde Iesus, in maner declaring by wordes of mouth the thyng, whiche in his facte he signified, committed his shepe to Peter that he shoulde fede the: but he first thys required loue of him, to the entent he might powre into the mynbes of his disciples that no man is a fitt shepherde of an euangelicall flocke, excepte he whiche beareth suche loue towarde them that he is put in truste withall to kepe, as Christe shewed hymselfe to haue towarde his, for whom he bestowed his lyfe. And he specially spake to Peter, vterly to put awaye the remembraunce of his denying Christ, and to notifie that he shoulde haue the hiest and chiefe place in the ministration of the gospel, that did passe other in excellency of charitie towarde the flocke of the Lorde. And therefore, by hym, whom Iesus knewe to be of a more seruente mynde then the reste, he would expresse to all the Apostles and theyr successours, a proufe of a true and a persite shepherde. And in dede Peter is wound at other tymes also to be as a mouth of the Apostles, and by hym the Lorde woulde haue it knowne and to be hearde what the other also woulde openly confesse: for because, by the expessed voyce of this man, the publique confession of the whole church dyd but a litle tyme befoze, beseeue a promise of the keyes of the kyngdome of heauen. And in the same wyse also, he than woulde that by this mannes voyce, open confession shoulde be made of mooste hye charitable loue towarde hym: to the entente that by this one man the reste shoulde knowe what maner of men ought to be curates of the lordes flocke. Symon Iohna (sayeth Iesus) louest thou me more than these? The Lorde dyd not aske these thynges as ignorance that he was muche loued of Peter, but he woulde haue inwardely fastened in the hertes of his disciples, that mooste hye charitie towarde Iesus, is needefull to hym that shoulde take care of the Lordes flocke, for the whiche the Lorde hymselfe suffered death vpon the crosse.

But Peter now being come to more circumspection than he was wound to be of, made no answer concerning howe muche the other loued the lord, because he knewe not fully other mennes mindes: for his owne parte and conscience,

Iesus then
came and
toke bread
&c.

The paraphrase of Erasmus vpon

science, he maketh answer, whereof he is bolde to make the Lorde hymselfe witnesse. How muche any other loueth thee, (sayeth he) I knowe not, Lorde I loue thee, and thou askest me, that knowest I do loue thee. Thou that knowest the secrettes of mennes myndes art not ignorant that I loue thee.

Then sayeth Iesus: If thou louest me as thou openly sayest, fede my lambeſe whiche I loue moſte dearly: and ſo; whom I haue ſpente my lyfe, and ſhewe thy ſelfe ſuche towardeſ them as I haue ſhewed my ſelfe towardeſ you.

This ſhall be a prouſe of a perſite loue towardeſ me.

The text. He ſayeth to hym agayne the ſeconde tyme: Symon Ioanna loueſt thou me? He ſayeth vnto hym: Yea Lorde, thou knoweſt that I loue thee. He ſayeth vnto hym: Feede my ſhepe. He ſayeth vnto hym the thyrde tyme: Symon Ioanna, loueſt thou me? and he ſayd vnto hym: Lorde, thou knoweſt all thyng, thou knoweſt that I loue thee. Ieſus ſayeth vnto hym: Feede my ſhepe.

The Lorde Ieſus asketh hym agayne euen with like many wordes: Symon Ioanna loueſt thou me? Peter anſwereth him euen with lyke number of wordes, Lorde I loue thee. Thy ſelfe knoweſt that I loue thee. Then ſayeth Ieſus agayne: if thou loueſt me in dede, fede my ſhepe, whiche are deare to me. The lorde asked Peter the thyrde tyme: Symon Ioanna, loueſt thou me? The lordes asking ſo often repeated, caſte Peter in a ſcruple and in a ſorrowe. For although he knewe in his owne conſcience, that he loued the Lorde exceedingly, yet becauſe he had thyrſe denyed the Lorde after he had ſo ſtoutely promyſed the contrary, it cauſed hym alſo to diſtruſt hymſelfe. For Peters fall into the deniſall of his lorde, turned hym to good, and furthered his ſalutation, whiche ſalle taughte hym humble ſobryete, and cauſed hym to learne a newe leſſon, that is, not to put to muche truſte and aſſurance in hymſelfe, ſuche a peſtilence to euangelicall godlyneſſe, as none canne be more perniciouſe and deadly then it. Therefore he anſwereth ſincerely of trueth, but timorouſlye and very lowlye withall, and where befoze he truſted to hymſelfe, he now putteth all his aſſurance in hym: to whoſe onely truſte and aſſurance oughte to be geuen, ſaying: Lorde, why aſkeſt thou me ſo often, ſeeyng thou knoweſt all thyng: Thy ſelfe knoweſt that I loue thee. Then ſayed Ieſus, therefore fede my ſhepe, and vpon them declare howe muche thou ſetteſt by me.

Thou ſhalte take an example of a good ſhepheerde of me. I haue ſpente my lyfe for my ſhepe, thou lyke wyſe ſhalte playe the faythfull ſhepheerde of my ſhepe, euen to the loſſe of lyfe and heade. The ſhepe be myne whom I haue redeemed with my blood, & now returning againe to my father, I comit a betake them to thy fedying. Thou therfoze ſhalt playe the ſhepheerde & not the lord, & thou ſhalt fede to ſaue, & not kill, or pull of thyr; ſayn to their better vnderſtanding. If I be thyrſe deare & welbeloued of the, thyr ſhall be dearelye beloved of the, whom I loue exceeding well. The lord Ieſus would haue theſe thinges with ſo great diligence potored into the myndes of his diſciples, becauſe he knewe there would riſe men, that ſhould not for the loue of Ieſus, but for thyr owne commodities ſake, take cure of chriſten people, or rather invade and with violence take cure vpon hande: which maner of perſons woulde in ſtede of ſhepheerdes, playe the tyrantes, and robbe altogether. Wherefore the lorde bidde vouchſafe to declare alſo what the thyr tynes repeated confeſſion of loue, did meane. He that for the health and ſafetie of the lordes floche, contemnet hymſelfe, careth not for worldlye honoure, and neglecteth his owne affections, ſheweth greate lykelyhoode of trueth that he hath a pure ſincere loue, but he

that for sauyng the flocke, letteth not to auenture his lyfe. that man (ye wote well) hath (in doyng) geuen a most sure lesson of perseuerance and charitie.

Merely verely I saye unto thee, when thou wast young, thou gyddedst thy self, and wouldest whether thou wouldest: but when thou artt older, thou shalt stretche forth thy handes, and another shall gyde thee, and leade thee whether thou wouldest not. What saith he signifying by what death he should glorifie God. The text.

The Lorde now willing somewhat to open that Peter in tyme to come, should do that thyng, sayd: Peter, I do well assure thee therof, thou shalt whest tyme is, personne and accomplishe the thyng whiche thou nowe sayest and confessest. For truly it is no delicate profession. For when thou wast young, and in bodily strength more able to suffer laborious and grievous thynges, thou wast more daintely occupied and liued more at ease. For thou vngydedst or gyddedst thy selfe at thyne owne wyll and pleasure, and walkedst at libertie whither thou wouldest. But when thou artt olde and than in bodily strength more weaker, thou shalt be more hardely intreated, thou than being in heate and wil more strong. For thou shalt stretche furthe thy handes, and another shall gyde thee, and leade thee whither thou wouldest not. By this riddle or parable, Iesus signified by what kynde of death Peter shoulde once glorifie God. For because, being very aged, he was ledde to the crosse, whiche though he suffered gladly for the excellent loue that he bare towardes his Lorde, yet the weaknesse of mannes nature lothed it.

And when he had spoken thus, he sayeth vnto hym: Followe me, Peter turned aboute and sawe the disciple whom Iesus loued, following. (whiche also leane on his breast at supper, and sayd: Lorde, whiche is he that betrayeth thee?) When Peter therefore saw him, he sayeth to Iesus: Lorde, what shall he doe for? Iesus sayeth vnto hym: If I wyll haue hym to tary tyll I come, what is that to thee? Followe thou me. When went this saying a-broade among the brethren that the disciple shoulde not dye. Yet Iesus sayd not vnto hym, he shall not dye, but if I wyll that he tary tyll I come, what is that to thee? The text.

When Iesus had sayed thus, he begonne to walke, and sayde to Peter, followe me: so once agayne prouoking and instyng hym to the following of his charitie and death: When Peter turned and looked aboute hym, he seeth even that disciple whom Iesus loued, and that leane on the lordes brest at his laste supper, whylest he asked of him who should betray him. Forasmuche as Peter did entirely loue this disciple, and knewe that he was alwaye better beloued of the Lorde then the rest, and than sawe the same vnbidden, followe nexte vnto Peter, Peter asked the Lorde what shoulde become of that man. For he nowe knewe alreadye of his owne death, and he desyret to knowe whether that he shoulde haue this man a companion to die with hym.

For he thoughte that to be a glorious thyng vnto hym, and a great token of the Lordes loue towardes hym, that he might dye after the example of Iesus. But Iesus to correct this vnnecessarie care that Peter had of another mannes death, sayd: If I wyll haue him tary tyll I come, what is that to thee. He is myne, and after myne aduise will I ordeyne and determine for hym that shall be for the best. Care and prepare thou for that whiche apper-
teyneth to thy selfe, that is to saye, that thou followe me. And then vpon the occasion of this saying, there rose a bruite among the disciples that Iesus Folow thou
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his welbeloued disciple shoulde dye no violence death, but should liue still vntill the Lorde shall come agayne to iudge the quicke and the deade, (which they all thought than should be some after.) Albeit the Lorde did not saye, he shall

not dye, but to make dull, abate, and repulse Peters curiositie and ouermuche diligence. he denyed it to pertayne vnto him, thowhe his will and pleasure had been that the man should still liue vnto his last cummyng.

the xxiij. ¶ The same disciple is he, whiche testifieth of these thynges, and wrote the same thynges. And we knowe that his testimony is true. There are also many other thynges whiche Iesus did, the whiche yf they should be written euery one, I suppose the worlde coulde not containe the booke that shoulde be written.

And in dede this is that same disciple that witnesseth these thynges thus to be doon, and that wrote the same, to the entente they maye more truly, and more far abrode be scattered and dispersed to the knowlege of all folke. And we haue knowen that his testimony is true. For he wrote not other mennes hearpynges, but at whiche hymselfe was present. For he hath not made mention of all the thynges whiche Iesus said and did. For if a manne shoulde goe about to tell them, euery thyng by it selfe, an vnumerable sorte of bookes shoulde be made thereof. But so muche is written as sufficeth to the obteynyng of saluacion. Therefore the rest is, that beleuyng these, and stickyng to the steps and wayes of Iesus, we labour diligently to get the rewarde of immortall lyfe.

Thus endeth the paraphrase vpon the Gospell
of S. Iohn.